

the Instructor

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Devoted to teaching the Restored Gospel in the classroom and home.



OUR COVER

FROM the land of red mesas, dark canyons and colorful deserts in America's Southwest comes this picture of a Navaho mother and her child—and a woolly, white kid nuzzling the baby's face. Perhaps the lesson of the front cover is this: Among all peoples, there are to be found love and kindness and all the other virtues that make men—as David sang—"... a little lower than the angels..." (*Psalms* 8:5.)

Surely God is mindful of His children everywhere. And they are near to Him—until the spirit of evil enters their hearts or the cunning deception and inhumanity of their brethren incline their feet toward forbidden paths.

Those who are called to serve the Master's sheep must seek prayerfully to reach their hearts, for every one is precious in His sight.

(See articles on page 324 and 340.)

—Kenneth S. Bennion.

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YOU WILL WANT TO READ . . .

- Study, learn and be prepared. "You can not give what you do not possess." Have your "wagon" full. Read Howard R. Driggs' "No Sales Are Made from an Empty Wagon," page 334.
- At Thanksgiving time—read Elder Hugh B. Brown's "Gratitude Is a Spiritual Attribute," page 332; Pearl Alfred's "To Acknowledge His Providence," page 331; and, especially, President David O. McKay's "The True Spirit of Thanksgiving," page 321.
- For a graphic portrayal of the Church's Welfare Plan, see the inside back cover and the accompanying article. This, too, could be used as a visual aid and lesson enrichment in connection with Thanksgiving.

Thankfulness consists of two conditions — first, the sensing of favors received and, second, a readiness to acknowledge them. Strive to experience . . .



PRESIDENT MCKAY'S PAGE

The True Spirit of Thanksgiving

THE designation of a day of thanksgiving and prayer by official proclamation is at once a national and an individual blessing. Thanksgiving Day reminds millions of two of the greatest concepts of the human mind — *God and liberty.*

A desire to express appreciation of these two divine ideals tends to lift the soul from sordidness into the realm of sublimity.

"We can be thankful to a friend for a few acres or a little money; and yet for the freedom and command of the whole earth, and for the great benefit of our being, our life, health, and reason, we look upon ourselves as under no obligation."

I quote these lines from Seneca¹ to draw attention to the fact that Thanksgiving is a festival in which men and women should be grateful for possessions more precious than material blessings or personal favors.

There is no person so unfortunate in circumstances, so destitute of physical blessings or needs, so afflicted in body but would be blessed by centering his mind upon what he has, and expressing gratitude for what is his. Indeed, thankfulness consists of these two conditions — first, the sensing of favors received and, second, a readiness to acknowledge them. It is often difficult for us to recognize blessings in adversity.

The opposite of thankfulness is ingratitude, which Shakespeare says he hates more in man "than lying, vainness, babbling, drunkenness, or any taint of vice, whose strong corruption inhabits our frail blood."

Much of our thankfulness may be purely selfish. There are some with whom things have gone well this year. Family circles have remained unbroken. No wasting sickness has come into the home.

Writes a historian, "Prosperity has left its blessings. The table is laden with plenty. There is meat in the larder and grain in the storehouse. Because of these things, they imagine they are grateful, but such gratitude," he continues, "is the essence of selfishness. It is dependent upon exterior conditions. It finds its basis in circumstances. It draws its inspiration from clear skies and smooth sailing, and hence it is fitful and evanescent as the alterations of sunlight and shadow. If these conditions of personal comfort and prosperity are in themselves the ground of

thankfulness, where in the hour of adversity shall we find the occasion for rejoicing? The record of the past has the graver side. There have been pain and losses and disappointments and bereavements and heartaches. Where in these things is there reason and ground for gratitude? Has the empty larder, the bare table, the desolate home, the vacant chair, the fresh mound in the cemetery, no place for thanksgiving? Ah, here is the point of stumbling with many an earnest soul. We find in the bitter chill of adversity the true test of our gratitude and that is true gratitude which triumphing over conditions, merely physical and external, finds its ground of thankfulness in God himself. It is independent of circumstances. It goes beneath the surface of life, whether sad or joyous, and founds itself upon God."

When Helen Keller, blind, deaf and speechless, first learned that her teacher's marks in her one hand named that liquid that flowed over her other hand, she learned as a 7-year-old girl, for the first time, that these objects had names. She learned on her way from the pump to the house the names of several other objects. Blind, deaf, and speechless! In after-years she wrote, "It would be difficult to find a happier child than I was as I lay in my crib at the close of that eventful day and lived over the joys it had brought me."

Then there is Bill Griffin of Norfolk, Virginia — of whom you read recently in a magazine — blind and cruelly crippled, who for 11 years has lain flat on his back, every joint of his body locked by arthritis excepting the index finger of his right hand! As he lies there thinking of the courage he has put into the hearts of others, we hear him say in gratitude:

"I'm a fortunate man. I can barely tell light from dark, so I'm not misled by externals; a mental sight enables me to see the true beauty or ugliness behind a face. With only my mind active, I'm surprised at the depth of my memory. All the world has become kind to me — it offers me its hands, its legs, its head, its heart, and asks nothing of me in return."

"And no matter how black the day may look to my youngsters and others, I can always see a ray of light that they have overlooked. One is always there — that I have learned."

These two instances emphasize or illustrate what I have in mind that there are things far

(Concluded on following page.)

¹Lucius Annaeus Seneca, Roman philosopher and author
4 B.C.-A.D. 65.

Gospel Teaching I Remember Best



DR. SHIU YU TONG

In an egg, a lesson.

By Shiu Yu Tong

THE Gospel teacher who made an indelible impression upon me is H. Grant Heaton, president of the Southern Far East Mission and at present stationed in Hong Kong, China. He is a person of fine character and warm personality with an enormous capacity for work. He believes, "Practice what you preach."

Shortly after our mission was organized in Hong Kong, other churches began a campaign against us with pamphlets criticizing our doctrines. Quite a few of us became disheartened. But not President Heaton. On the contrary, he became more resolute to spread our faith. His determination and sincerity intensified the faith of his fellow workers. Gradually our mission gained respect from even those who attempted to belittle us.

President Heaton is an inspiring teacher. He kindled the true Christian spirit in all about him, and he created a most friendly fellowship in our Church.

I remember one lesson in Sunday School. To explain the principle of faith, he used two eggs. One egg was boiled hard and the other one had the inside part taken out. Both eggs appeared to the audience to be the same. He showed us that the first egg was hard-boiled and then showed us the other egg and asked us if we thought this were hard-

boiled. Some said, "yes"; and others said, "no." He told us that it was possible that this egg was not hard-boiled because they could not see the center of it. He then threw this egg to the group. Some of us screamed and others appeared afraid that it would break.

When we discovered that the egg shell was completely empty, he explained how investigation of religion and gospel teachings were much like those eggs. From the outside they appear to be the same. From the knowledge we had with the use of our eyes, ears and touch, those eggs appeared the same; likewise, teachings of the world often appear the same. However, if we investigate thoroughly, we will discover that which is right and that which is not correct.

He also explained that faith in something which is false is of no value. Many people were afraid of the thrown egg. Yet when they discovered what it was really like, they realized there was no need to fear.

When I came to America by plane, accompanying a missionary who was ill and needed someone to travel with her to the United States, I was at first fearful of the air trip. I had two brothers who died in plane crashes. But my association with President Heaton had made God so real to me, my fear was soon dis-

pelled. I felt if I could do something for the Church or the good of others, God would protect me on the way.

I feel truly that God has called upon President Heaton to do His work.

THE AUTHOR

DR. SHIU YU TONG, a convert to the Church of Jesus Christ of Latter-day Saints in 1956, practiced medicine in China from 1940 to 1949. She then went to Hong Kong and was employed by the medical department of that city from 1953 to 1955. Her family has resided in Hong Kong, where her three children (ages 15, 13, and 10) attend school.

Dr. Tong was born in Canton, China. Her parents gave her the name of Shiu (meaning *hope*) and Yu (which was the name of a great man who lived many years ago). This meant they hoped for a child who would be as wise as that great man.

After her premedical training in China, she went to Germany to complete her medical education. She and her husband, Yuka Shu Tong, were married in 1937 in Berlin, Germany. They had met in Canton and he had gone to Manchester, England, to study textiles.

In Hong Kong, Dr. Tong met two LDS missionaries at Christmas time in 1955. Six months later she was baptized.

At the present time, Dr. Tong is spending a year at LDS Hospital in Salt Lake City as an intern.

THE TRUE SPIRIT OF THANKSGIVING

(Concluded from preceding page.)

beyond the external or mere evidence of prosperity for which the human heart should be ever grateful, and they are the eternal verities of life.

No matter what physical disabilities, or heartaches because of loved ones being called by death, with grateful hearts we can still express thanksgiving for: Freedom to worship — to work — to think — to live — to feel a sense of possession of that which is ours, and know that no autocrat, no dictatorial government can take these from us — thanksgiving that a man's home

is his castle — for himself, his wife and his children — thankful for our government, grateful for the Church, grateful for friends, for men and women whom we can trust this Thanksgiving Day.

"However flowerless the ways

Of grim November,

However dull and drear her days,

We should remember

One happy time she sets apart

For royal living;

A gift to bless and cheer each heart—

It is Thanksgiving!"

—Emma C. Dowd.



One of the most valuable traits that you can help instill in the members of your family is that of regular Church attendance. Do not, through your failure to be an example, deny those who depend upon you the beneficial experience of belonging.

General Superintendent

George R. Hill's Page

Bring Them to Church, Instead

By William B. Smart

Editor's Note: Alert Sunday School superintendents throughout the Church are preparing now for November 17, "Bring-a-friend" Sunday. This important enlistment day will highlight November which is being proclaimed as "Attend Church with Your Family" month.

The following article by William B. Smart, *Deseret News* editorial page editor and Young Men's Mutual Improvement Association general member, should be read by parents and Sunday School officers and teachers alike as motivation to make this day and month successful in the lives of all Latter-day Saints.

Remember, attending Church with your family and friends is a rich experience that you can have in no other way than being present with them.

A YEAR and a half ago, two young men were led before a firing squad at the Utah State Prison to pay for the murder of a police officer. A statement they issued just before they died stands as a rebuke to some and a challenge to all of us:

"Religious training would have pointed us in the right direction, but we were not taken to Sunday School nor to church services. . . . May our tragic lives and ending serve as a warning to all — young and old."

Signed: Vern A. Braasch,
Melvin L. Sullivan.

Those words give some measure of the importance of religion and Church-going in our society. Along with the home, the Church stands as a key bulwark against the influences that breed crime and degeneracy.

J. Edgar Hoover has driven home, unmistakably, this same point:

"The criminal is the product of spiritual starvation. Someone failed miserably to bring him to know God, love Him and serve Him. As a result, the criminal's mental attitudes and actions are guided by a selfish individualism. He has no respect for the law—he hates it. Moral traditions are subject to his scorn as he declares war on society. . . .

"As a law enforcement officer, I am certain that unless children are given the opportunity of participating in activities which have God as their fundamental objective, we cannot hope to reduce materially crime in our country."

And Richard Clendenen, executive director of the Senate Subcommittee on Juvenile Delinquency, has added, after the country's most exhaustive study of the problem, "We find that the vast majority of delinquent youngsters do not regularly attend church."

Surely, when crime, dishonesty and a general breakdown of morals constitute one of America's most serious problems, this country badly needs a back-to-church movement. Nor can any parent consider that his family is above this problem. Delinquency and crime bring heartbreak to the "nice" families as well as the underprivileged. The Church offers the surest outside-the-home safeguard against this sort of heartbreak that any parent can enlist.

But that problem is only one small part of the reason no family can afford to be without the blessings of the Church. Vastly more important are the constructive reasons.

The Church offers the all-important bond of common interest necessary to keep the family closely bound together by bridging the chasm that so often develops between teen-ager and parent.

The Church offers association with the kind of people whose ideals and stability make the finest friendships and business associations.

The Church offers mental stimulation and contemplative serenity, both of which are so unfortunately lacking in today's high-speed society.

The Church offers opportunities of service, the accepting of which takes men outside themselves and makes them bigger and more effective persons.

And above all, the Church offers faith and spirituality and oneness with the divine meaning of the universe — without which man is little more than a reasoning animal.

The great tragedy of our times is that so many modern-day Americans fail to accept and use these greatest of all gifts which are so freely given.

Remember, November has been designated as "Attend Church with Your Family" month, and we urge all Latter-day Saints to participate.

As Jesus told the story of the Good Samaritan, there came a realization to many that . . .

By Kenneth S. Bennion

Our Father's Love Reaches All His Children

THE day a "certain lawyer" questioned Jesus concerning the requirements for eternal life, one of the most profound truths of the Gospel was clarified. Hundreds of years earlier Moses had given to the Children of Israel the two greatest commandments. But until Jesus told the story of a traveler who was beaten and robbed on the way to Jericho, there seemed no idea that the love of God reached out to all peoples of the earth.

After the crucifixion of Christ there seemed to linger in the minds of His followers the feeling that only Jews — "God's chosen people" — had the right to the Gospel and to the love and guidance of a heavenly Father. It was not until Peter was shown a vision and received instructions from the Lord concerning Cornelius that Peter realized the Gentiles were also entitled to hear the Gospel and to be baptized. (See *Acts 10*.)

Sometimes we think that "times have changed." Those who would lead us astray tell us that the Ten Commandments were all right long ago; but conditions are different, now. It was Cecil B. DeMille who said recently, "We can't break the Ten Commandments; we can only break ourselves against them."¹

Throughout the ages, the Ten Commandments have continued to stand as sure guideposts in human conduct. So also have the Beatitudes. Eternal, too, is Paul's statement: "... The wages of sin is death; . . ." (*Romans 6:23*.) Times may change, but eternal truths do not.

We are all sons and daughters of Adam, who was

¹*Reader's Digest*, September, 1957, page 87.

MY PRAYER

HELP me to live so that others,
Seeing my example, might be
Convinced of the worth of the
Gospel,
And resolve to come unto Thee.

—Hazel M. Thomson.



Lovingly holding her little brother, this girl understands elements of eternal truth.

a son of God. Is it likely that the Lord loved some of His children more than others? Even the heathen and those who live far off still have the warm love of a kind heavenly Father if they will seek and follow His guidance. Here is an example:

Long ago there originated, in India, the story of a great prince, Rama. No one knows how long it was a part of India's oral literature, but it was first written about three thousand two hundred years ago. It is called the "Ramayana."² Here are a few lines:

Like the ancient Monarch Manu,
father of the human race,
Dasa-ratha ruled his people
with a father's loving grace.

Truth and Justice swayed each action
and each baser motive quelled,
People's Love and Monarch's Duty
every thought and deed impelled.

Peaceful lived the righteous people,
rich in wealth, in merit high,
Envy dwelt not in their bosoms
and their accents shaped no lie,

Fathers with their happy households
owned their cattle, corn and gold,
Galling penury and famine
in Ayodhya had no hold,

Cheat and braggart and deceiver
lived not in the ancient town,
Proud despiser of the lowly
wore not insults in their frown,

Men to plighted vows were faithful,
faithful was each loving wife,
Impure thought and wandering fancy
stained not holy wedded life.

One can find in the lines of this ancient poem many of the principles included in the Ten Commandments. Here are philosophies of good government and personal

²E. P. Dutton and Co., New York, N. Y., 1917.

virtue that are still our ideals after thirty-two centuries, in spite of all our wonderful—and terrible—inventions.

Lao-tzu, Confucius, Buddha, Mohammed and other philosophers and teachers of the ancient world also taught many profound truths. From what source did their information come?

Brigham Young said: "Our Father, the great God, is the author of the sciences; he is the great mechanic . . . and every particle of knowledge which man has in his possession is the gift of God. . . ."³

Some years ago a Ute Indian said that his people, too, had certain maxims that were similar to our Ten Commandments. He wrote out in rough draft the ten great principles of personal conduct that his people had and treasured. That paper and its author are no longer available; but the principles set forth were remarkably like the Ten Commandments.

The Polynesians have legends that strikingly parallel the accounts of the creation, the flood, the confusion of tongues, the dispersion and other important matters.

The Indians of Central America were looking earnestly for the return of a great white God. Thus they were easily deceived, defeated and enslaved when ruthless, gold-seeking Europeans came among them.

³Discourses of Brigham Young, pages 3, 4.

From a collection of scrapbook material published some years ago comes this item, with no indication as to its source:

"An Egyptian prophet who lived about two thousand years before the birth of Christ, foretold the overthrow of existing political and social conditions and the advent of a benign king, who would deliver his land and people. Of him men would say, 'He is the shepherd of all the people; there is no evil in his heart. If his flocks go astray he will spend the day to search for them. Verily he shall smite evil when he raises his arm against it.'"

Sometimes we have a tendency to criticize and even ridicule those who have not heard, or who have not yet understood the Restored Gospel of Jesus Christ. But let us remember that they, too, have at least some elements of eternal truth. They may be living according to that truth even more perfectly than we are observing the greater light that has been given to us. Let us respect and honor them—and then help them in all kindness to know and accept the fullness of the Gospel. "Feed my sheep" is an injunction to teachers everywhere, to feed *all* the Master's flocks, not just a few. (See *John* 21:15-17.)

Maria Eugenia Gomez is assistant teacher of the Book of Mormon class shown below. She stands in the center of the group. The Colonia Industrial Branch, of which these students are members, is in Mexico City.

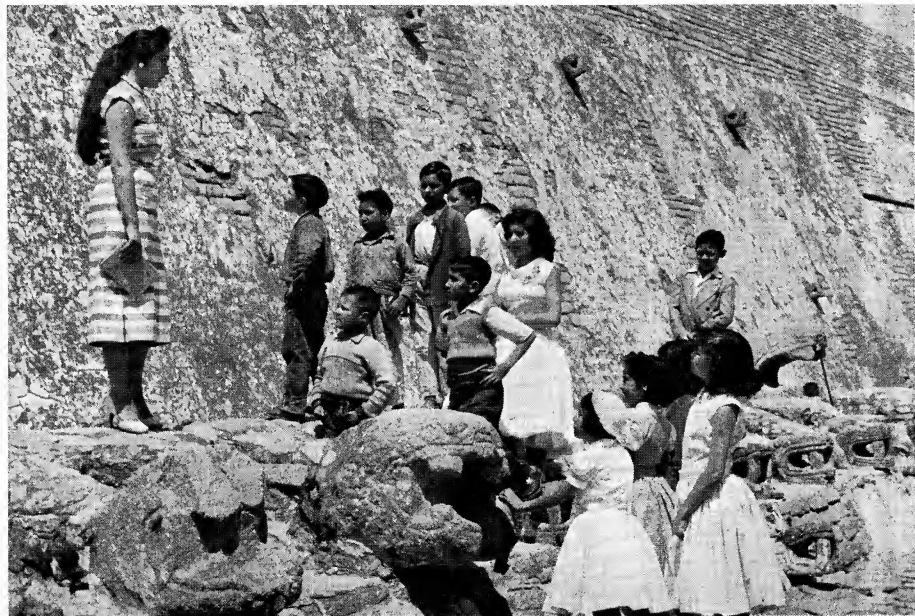


Photo by Otto Done.

Visiting the Tenayuca Pyramid, 8 miles north of Mexico City, is a Book of Mormon class of the Colonia Industrial Branch of

the same city. Here the teacher, Aracilia Chavira, tells her students of the Lamanite people who are also God's children.

This commandment is as old as the Gospel itself and a part thereof.
It is a law fundamental to man's living at peace with his fellows.

The Ninth Commandment for Us*

By Bishop Thorpe B. Isaacson
of the Presiding Bishopric

*"Thou shalt not bear false witness
against thy neighbour."*

—Exodus 20:16.

THE ninth commandment of the Decalogue is an integral part of a great proclamation given by the Lord from the heights of Sinai. It was a pronouncement of the will of God to the children of Israel, who stood fearful at the foot of the mount. His declaration was to resound throughout the world and become the basic foundation upon which social codes, written and oral, should be established.

The Lord intended the commandments given on this occasion to be impressive and remembered. He punctuated them with flashes of lightning, with thunder and earthquake and with the sound of a trumpet.

"And mount Sinai was altogether

on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." (Exodus 19:18.)

The people listened and trembled.

The commandments also were written upon tablets of stone and delivered unto Moses as a permanent record.

The ninth commandment was not new with its declaration at Sinai. It was included in the written code of Hammurabi dating back centuries before the time of Moses. It is as old as the Gospel itself and a part thereof. It is a law, fundamental to man's living at peace with his fellows. Sinai was but an impressive reiteration of a Gospel principle that should already have been a practice of the chosen people of God in Moses' time.

In and out of religious circles, the

ninth commandment is accepted by most people in principle but often disregarded in practice. It is perhaps one of the most universally broken commandments of the Lord.

Transgression of the ninth commandment has brought heartache and misery to millions. It has destroyed character, killed faith and sown seeds of distrust among people everywhere. It has separated families, fomented wars and destroyed kingdoms. Its disasters are myriad.

Bearing false witness means to lie or deliberately falsify. The intention to deceive is the identifying factor of a lie. A false statement with no intent to deceive, though it may result in disaster, is not a lie. Statements in and of themselves true, but cunningly used to deceive, are lies of a very vicious nature. A lie may be told by an inflection of the voice, a movement of the body or even by silence. The lie is not measured by the abstract meaning of the written or spoken word, but by the intent of him who writes or speaks it.

There are, then, two kinds of lies and varied techniques in the use of both. The so-called "black lie" is an outright falsification for the purpose of deception. It says, "I didn't," when I actually did. Its deceptive strength and potency depends upon those to be deceived not knowing the facts. The "white lie," though there are those who attempt to justify themselves in its use, is the blackest of all. It clothes the intent to deceive in the bright garments of truth. It is the proverbial wolf in sheep's clothing, an imp in the robes of an angel. The use of truth or half-truths for the purpose of deception is despicable indeed.

There are many who attempt to justify themselves in bearing false witness. They seem to feel that deception is better than truth, forgetting the oft taught principle that a



Photo by Ray Kooyman.

Akin to bearing false witness is the practice of gossiping and spreading rumor; remember, words that bring sorrow to someone or injure a reputation are often better unspoken.

*This is the ninth article of a series on the Ten Commandments by members of the First Council of the Seventy and the Presiding Bishopric written especially for *The Instructor*.

NINTH OF A SERIES

lie is a snare which calls for additional lies to support it until the one who falsifies is completely bound. They fail to recall the unqualified statement of the Saviour when He said: "... and the truth shall make you free." (John 8:32.)

It takes great courage to be truthful. There are so many pressures that prompt us to tell falsehoods.

We sometimes are prompted to lie in order to escape punishment or the disfavor that we think the truth may bring. The child who violates the standards of the home or the man who breaks the laws of the land will sometimes prevaricate to escape the feared punishments they believe the truth may impose upon them.

Lying for power or profit is too prevalent throughout the land, not only by individuals but by organizations and businesses that seek to increase prestige and profit by deceptive claims.

Some justify themselves in lying on matters of health or appearance. Flattery and exaggeration are common forms of deception. They are, if given with intent to deceive, violations of the Lord's commandment.

Closely akin to the bearing of false witness is the common practice of gossiping and spreading rumor. Idle words that may bring sorrow to someone or result in character defamation are usually better unspoken. Only when they pass the sentinels of truth, worthy purpose and kindness should they be communicated to others.

One lie begets a host of others and each falsehood contributes to the unhappiness of at least two and often others. The one who lies is always hurt. He loses the friendship and confidence of his fellow men as well as his own self-respect. The one to whom the lie is given is deceived and loses faith in him whom he formerly trusted. The reputation and character of those lied about

Next month's treatise will be the Tenth Commandment by Bishop Carl W. Buehner.



BISHOP THORPE B. ISAACSON

It takes courage in the face of social pressures to speak truth.

are often damaged by the perfidy.

Bearing false witness to our neighbors binds us in bonds that make us slaves. Any apparent blessings that come from lying are but temporary and not worth the price they cost. Falsifying for any reason is like trading golden truth for its brass counterfeit.

While it does take courage in the face of social pressures to speak the

truth, foolhardy indeed is the man who knows the consequences of bearing false witness and still dares to tell a lie.

Blessed are they who live the ninth commandment, who place truth above falsehood and who can always be trusted to speak the truth. They thereby win the approbation of our Father who loves the truth and hates a lie.

THE AUTHOR

THORPE B. ISAACSON, who has been a member of the Presiding Bishopric of the Church of Jesus Christ of Latter-day Saints since December, 1946, has been athlete, educator, businessman and churchman.

Bishop Isaacson was born in Ephraim, Utah, Sept. 6, 1898, to Martin and Mary Beal Isaacson. He attended Brigham Young University in Provo, Utah; Utah State Agricultural College (now Utah State University) in Logan, Utah, and the University of California in Berkeley, California. On June 16, 1920, in the Salt Lake Temple, he married Lulu Maughan Jones of Welleville, Utah.

In his school days, Bishop Isaacson was prominent in sports. He later served 16 years as a teacher, principal, coach and a superintendent of schools in Idaho, then five years as a physical education director in the Salt Lake City schools. After 12 years as a member of the

Utah State Agricultural College board of trustees, Bishop Isaacson in 1955 was named to a four-year term on the University of Utah board of regents.

In business, Bishop Isaacson has been prominent both in life insurance and real estate. He entered the former business in 1936 and at the time of his appointment to the Presiding Bishopric was general agent in Utah and Idaho for the Lincoln National Life Insurance Company.

He has held several positions in the Church, including president of an elders quorum and first counselor in the Yale Ward (Salt Lake City) bishopric. He became second counselor in the Presiding Bishopric in December, 1946, and has been first counselor since Apr. 6, 1952.

Bishop and Mrs. Isaacson have a son, Richard A. Isaacson, and a daughter, Mrs. Royal L. (Joyce) Tribe.



Though the day for the Arion Ereksons starts at 5:00 a.m. and ends around 8:30 at night, every member of the group cooperates in planning and holding family evenings. The Ereksons' formula for unity is that . . .

They Play and Pray Together

By Lowell R. Jackson

Photos by Ray Kooyman

THE Arion Ereksons, their seven children (Jay, 14; Arilyn, 12; Mark, 8; Lynn, 6; Reed, 5; Erica, 3; Wendy, 1) and Grandfather John Benbow Ereksen live in a two-story brick home atop a hill, just off Ninth East St. in Murray, Utah. The location is almost directly west of snow-capped Mt. Olympus. To the south of the home, and behind, are dairy buildings. Arion Ereksen has more than a hundred purebred Guernseys, 55 of them milking cows. Besides this, he farms 150 acres.

"Five in the morning is when the chores start around our place," he says, "and we're usually not through until about 8:30 in the evening."

Helen Ereksen, mother of the four girls and three boys, matches her

husband's busy schedule. Still, the family has managed to hold home night for many years.

"My parents are converts to the Church," said the mother. "They joined when I was 5 years old and we lived in Minneapolis. They always had home night on Monday evenings. All the neighbors wanted to join in on the fun those nights. It usually started out with listening to a radio dramatization, then we'd follow it with scriptural readings, stories and games. I have four brothers, and home night really made us close. That is one of the reasons why I have insisted our present family hold home night."

The Ereksens have encountered several difficulties in scheduling

home night. First of all, they are a very busy family. Aside from farming and tending livestock, Arion Ereksen served as bishop and in the bishopric of South Cottonwood Second Ward for four years. Only recently he was released as first counselor in the Sunday School superintendency where he had served for a number of years.

"We used to hold family night every Thursday evening," Brother Ereksen said, smiling, "but Dad [John] and I do our ward teaching on that night. And Dad — he's patriarch of Cottonwood Stake — likes to do a thorough job of ward teaching."

"Then we held home night on Monday evenings," Sister Ereksen commented, "but with my husband

in the Sunday School superintendency there were usually conflicting meetings on that evening. With two of our children Mutual age and constantly attending ball game practices and weekly parties, we've encountered many difficulties. Yet, if we don't hold home night each week, the children are terribly disappointed."

One recent home night began after a late supper. Bedtime for the youngsters was moved back an hour or so. Home night assumed a serious aspect when Father began it with reading the creation account from the King James Version. Eight-year-old Mark, of course, had questions to ask, such as how were things created in one day.

After the scriptural reading, Mother read one of the family favorites — an Uncle Wiggly story. Although the older children voiced their objections with having to listen to a "little kid story," they were as attentive and chuckled as loudly over the lively rabbit's escapades as the youngsters did.

"We decided to play 'Button, Button, Who Has the Button' that night," the mother commented. "Three-year-old Erica becomes so excited when we play it. Another favorite game we play is 'Hide the Thimble,' only the younger children get impatient and lose interest when they can't find the thimble."

"Then we served refreshments — popcorn balls," Arion Erekson added. "While we ate, we talked about many of our family plans and problems. It was very enjoyable. The children then got into their pajamas and came back to the living room for evening prayer."

Grandfather John said the prayer. John Benbow Erekson is a grandson

of John Benbow, who, along with 600 United Brethren in England, was converted by Wilford Woodruff in the early days of the Church. John Benbow Erekson has been a devout Church worker all his life, serving in a bishopric, Sunday School, and as patriarch for almost two decades.

Commenting on future home nights, Sister Erekson said, "The younger children have sometimes found it difficult to follow the King James Version, so we recently purchased a ten-volume work entitled *The Bible Story*. This simplified version, spanning Genesis to Revelation follows faithfully the King James Version. Each of the 400 stories is beautifully illustrated."

On another aspect of home night, her husband commented, "We know of other families who hold sort of a family court on family night. The members of the household air their 'gripes' and present their problems for the entire family's consideration. I think this is a good idea."

"Our program varies on home night," Sister Erekson explained. "The two girls, Arilyn and Lynn, take tap and ballet dancing lessons. Some evenings we have a program and everyone performs. Recently we discovered some excellent film strips in the Midvale Library on 'Courtesies,' 'Manners,' 'How to Act on Your First Date' and other family subjects. We are planning on renting a projector and including this type of instruction in our home nights of the future."

"In our age of television and modern conveniences, we need home night to become acquainted with our children," the mother added as a closing remark. "Home night gives us the opportunity to present to them the real values of life — to steer them



Eight-year-old Mark proudly presents his own well-fed, promising Guernsey calf.

away from the false idea that *things* and things alone are important. We wish to teach our children the truth — that it is not what one has or what one makes that is important but what one actually is. Home night is the one time we can do this selling job ourselves!"

So ended the visit with the Arion Ereksons of Murray, Utah — a wonderful family, a busy family, but not too busy to plan and hold family night.

EREKSON FAMILY HOME EVENING AGENDA

Bible reading	Father
Humorous Story	Mother
Games	Entire family
Refreshments	Entire family
(Children get ready for bed)	
Prayer	Grandfather



When the bottle pointed to her, Erica stood and twirled in a dance as her penalty in a family game of "spin-the-bottle."



After the games were over, all munched on fresh popcorn balls while family problems were discussed and future plans outlined.

SERVICE and helpfulness to others is a keynote of a true Christian life.

Christ will say, in the last judgment, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." (Matthew 25:40.)

And in every walk of life may be found examples of service to others that teachers may use to enrich lessons.

• • •

Changed Merchandising Policies

WHEN John Wanamaker opened his first small clothing store in 1861, it was the custom among merchants to bargain with each customer as to the quality of goods, the price and other conditions of the sale. By custom, the buyer was expected to be on guard against willful misrepresentations, deceit and even browbeating. No goods were exchanged, no money refunded.



John Wanamaker

John Wanamaker decided to reverse the usual business procedure and do everything possible to be of service to the customer. He marked prices clearly and unalterably on the goods. He represented their quality honestly so that even a child could buy safely. He even invited exchanges and refunds on unsatisfactory merchandise.

While his competitors were calling him insane and predicting his bankruptcy, Wanamaker was busy conceiving new ways in which he might serve his customers. He inaugurated free delivery service, free checkrooms, telephone order service for customers and a list of other services that would fill pages.

In 1911, U. S. President William Howard Taft honored Wanamaker's contributions to business by participating in the dedication of the newest Wanamaker store. In 50 years of striving to serve the customer instead of cheat him, John Wanamaker had become one of America's leading merchants whose methods and practices were the model for stores throughout the world.¹

¹Based on material in *Sources of Power in Famous Lives* by Walter C. Erdman; Cokesbury Press, Nashville, Tennessee, 1936; pages 142-46.

• • •

Little Deeds from Big Lives

They Grew as They Served

By Arthur S. Anderson

Relieved Patients' Suffering

SIR JAMES YOUNG SIMPSON

was a brilliant student and was graduated from Edinburgh University in Scotland as a doctor before he was out of his teens. He was so sickened by the suffering he saw daily in the operating rooms, however, that he once decided to give up medicine and study law. After a severe conflict within himself, his desire to relieve human suffering drew him back to the work he dreaded.

In the 11 years that followed, he received many honors for his work in medicine, but his mind remained on the fight against pain.

Finally, after many experiments, chiefly on himself, Simpson announced the discovery of chloroform, which enabled him to render patients unconscious during an operation without disturbing the natural functioning of the body. He asked for no money or patent on the formula, but spread the good news for the assistance of all.



Sir J. Y. Simpson

Dr. Simpson was "... the greatest genius our profession has produced for centuries. He fought the fight of anesthesia."²

²From *More Sources of Power in Famous Lives* by Walter C. Erdman; Cokesbury Press, Nashville, Tennessee, 1937; pages 107-11.

• • •

Helpfulness Led to Fame

ONE afternoon in the spring of 1884, Pete Browning, star slugger for the Louisville (Kentucky)



J. A. Hillerich

Eclipse baseball team returned to the dugout after completing a run and found that his powerful hit had broken his favorite bat. Without the balance and weight he was accustomed to, he went hitless the rest of the day and faced the prospect of a long batting slump while training with a different bat.

Noticing Browning's plight, 18-year-old Bud Hillerich, one of the Louisville rooters, offered to replace the broken bat with one of similar balance. Though he had never made a bat before, he felt he had to try for the sake of Browning and the home team.

Back in his father's wood-turning shop, Hillerich picked out a length of ash and set to work at the lathe. Time after time, Bud removed the stick from the lathe to allow Browning a few trial swings, and time after time it was returned for further work until it was "just right."

The next day, Browning was back in form again and batted "three for three"—a perfect game.

Young Bud's fame spread rapidly and four years later, a corner of the Hillerich shop had to be converted to bat-making facilities.

Over the 60 years that followed, scarcely a baseball diamond could be found that didn't boast at least one of the 200 sizes and styles of bats from the Hillerich plant. Anyone who has ever taken a turn at bat knows the trademark "Louisville Slugger" which is found on the millions of bats that came into existence after John Andrew (Bud) Hillerich went out of his way to be helpful to a friend.³

(Concluded on page 333.)

³Based on "The Louisville Slugger" by T. James Mack; *Deseret News-Salt Lake Telegram*, July 14, 1956, page 10A.



This Old World miss is taking a last sheaf of grain from a field at harvest's end to be fashioned into human shape and to be called the harvest mother or great mother.

“WHEN the frost is on the pun-kin and the fodder's in the shock—”¹ What a home-spun line of poetry, and what familiar memories it evokes in the minds of most Americans who have long and fondly regarded the autumn harvest and the Thanksgiving festival to be as much a part of the home scene as the verses of James Whitcomb Riley.

Citizens of the United States like to think of Thanksgiving Day as their own special holiday, a heritage handed down directly from the Pilgrim Fathers.² Actually, as far as anyone knows, it may have had its beginnings back in Biblical times, perhaps in the land of Canaan.³ Furthermore, the anthropologists, who study the customs of men across the globe, and archaeologists, who look into man's time-dimmed past with unsentimental eyes, tell us that harvest festivals are a universal and persistent part of nearly every known culture. They say the Pilgrims them-

selves inherited the tradition of thanksgiving from old English, Anglo-Saxon and Celtic customs. The harvest ceremonies, they tell us, can be traced back to the most remote periods of pre-Christian times of which we have any record.

In England the traditional autumnal festival was called Harvest Home, which may be traced to old Saxon origins. There is a delightful description of a Harvest Home festival given in the fifth chapter, book six, of George Eliot's "Adam Bede":

"As Adam was going homewards on Wednesday evening in the six o'clock sunlight, he saw in the distance the last load of barley winding its way towards the yardgate of the Hall Farm, and heard the chant of 'Harvest Home!' rising and sinking like a wave. Fainter and fainter, and more musical through the growing distance, the falling, dying sound still reached him as he neared Willow Brook. . .

"It's wonderful," he thought, 'how that sound goes to one's heart almost like a funeral bell, for all it tells one of the joyfulest time of the year, and the time when men are mostly thankful.'"

The author then goes on to describe the Harvest Home supper, "a goodly sight," with its fragrant roast beef and plum pudding.

It is human nature for men to

The roots of Thanksgiving Day go back into history and into many lands, for other folk in gratitude want also . . .

To Acknowledge His Providence

By Pearl Allred

choose a season of the year when they are "most thankful," and that is why the Harvest Home festival, in some vestigial form, still has its local survivals. The celebration itself centers around the occasion of bringing the final load to the barn. Country musicians lead the procession while those who have helped in the harvest dance around and sing. There is often a practical joker among the rejoicing crowd who sometimes perches in a tree to drench the revelers with a bucket of water.

These traditional customs are beginning to give way before the modern harvest festival which prevails in parts of England and Scotland. It is now a growing custom for a general festival to be held for the whole village, to which the farmers are expected to contribute produce. It is begun with a special service at the village church, colorfully decorated for the occasion with fruit and autumn flowers, followed by a festive dinner in a tent or in some building of the right size. The day is concluded with rural sporting events for the men and a tea for the women.

In other parts of Europe, corn and other grains play an important part in harvest customs. Sir James Frazer in his famous book, *The Golden Bough*, tells how the tendency in Germany, Scandinavia, France and Greece is to personify the spirit of the grain as the corn-mother, barley-mother or rye-mother, as the case may be. Often the last sheaf of grain in the field is fashioned into human shape and called the harvest-mother or the great-mother.

(Concluded on page 333.)

¹James Whitcomb Riley, *When the Frost Is on the Punkin*.

²Canadians also celebrate a Thanksgiving Day in the autumn.

³Citizens of Israel and Jews everywhere celebrate this year their 5,718th Sukkoth. This feast time lasts eight days and is referred to as the *Fest of Tabernacles, or of Booths, or of Ingathering*. Sukkoth stems from a harvest celebration and will be celebrated this year starting Oct. 10.

Let us cultivate the habit of expressing appreciation for the everyday blessings which we so often take for granted. Remember . . .

Gratitude Is a Spiritual Attribute

By Elder Hugh B. Brown
Assistant to the Council
of the Twelve

HOW rich and radiant is the soul of a man who has a thankful heart. His gratitude increases with his unfolding awareness of himself, the universe and his Creator. Appreciation, like love, enriches both giver and receiver, and, when spontaneously expressed in word or deed, reveals a depth and delicacy of fine-grain character. True gratitude is motivated by a recognition of favors received. Its counterfeit is fawning anticipation of favors to come.

Serious consideration of the mystery of life, its vastness and incalculability, gives depth to appreciation for blessings gratuitously bestowed. They who have eyes to see, ears to hear, understanding hearts, will see the bounteous love of God everywhere manifest and will be inclined to reverently remove their shoes and exclaim:

"For the rock and for the river,
The valley's fertile sod,
For the strength of the hills we
bless thee,
Our God, our father's God."¹

We are also under infinite obliga-

¹From the hymn, "For the Strength of the Hills," Hymns—Church of Jesus Christ of Latter-day Saints, No. 241.

tion to our forebears for our inheritance of modern conveniences, national advantages, cultural opportunities and spiritual blessings which were bought and paid for by their toil, self-denial and sacrifice. If we are to fully enjoy our rich estate and pass it on to others, we must not allow it to depreciate for want of thankfulness expressed in joyful service.

He who has a thankful heart and cultivates the spirit of appreciation

iron, so it will find, in every hour, some heavenly blessings, only the iron in God's sand is gold!"

We should make a rosary of our blessings and wear it constantly. Its beads, when gratefully counted, will gain luster and be magnified when seen through thankful eyes. This counting of blessings will discover and emphasize good fortune, ease life's yoke, lighten its burden. The spirit of thanksgiving will spread its

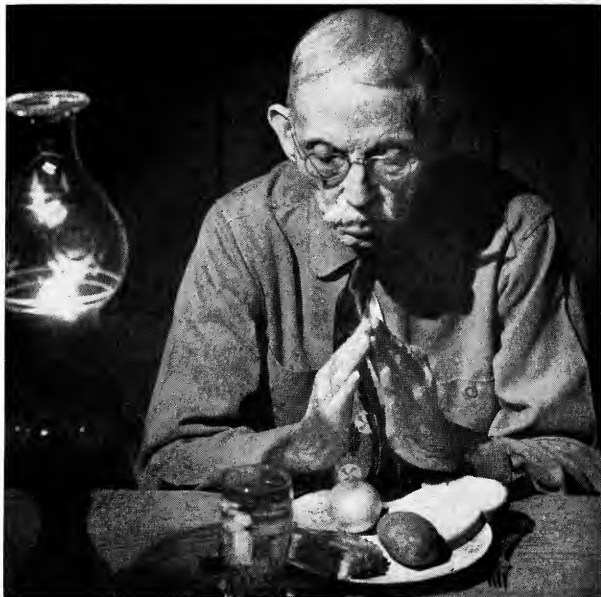


Photo by Leland VanWagoner.

Sincere and heartfelt appreciation is one of the spiritual attributes often found among those who seemingly or by comparison have little or nothing for which to be grateful.

will find much to be grateful for each hour of every day. The following analogy, written by Henry Ward Beecher, illustrates the point: "If one should give me a dish of sand and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how it would draw to itself the almost invisible particles by the mere power of attraction. The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the

contagion to all within reach of its radiation.

The value of the simple necessities of life is recognized when they suddenly become inaccessible. Then other things which had seemed to be indispensable are seen in true perspective. Eddie Rickenbacker was once asked what was the biggest lesson he had learned from drifting about with his companions in life rafts for 21 days, hopelessly lost on the Pacific Ocean.

"The biggest lesson I learned from that experience," he said, "was that if you have all the fresh water you want to drink and all the food you

want to eat, you ought never to complain about anything."

Let us cultivate the habit of expressing appreciation for the everyday blessings which we so often take for granted.

They who show their gratitude to God by serving their fellow men will be entitled to hear His word: "Ye have done it unto me." Benjamin Franklin prayed, "Accept my kind offices to thy other children as the only return in my power for thy continual favors to me."

Sincere and heartfelt appreciation is a spiritual attribute often found among those who seemingly or by comparison have little to be grateful for. But they who possess this virtue are rich indeed as in meekness and modesty they express their gratitude by word and life and willing service, without any thought of possible returns; they thereby enrich the lives of others.

A truly thankful person need not be a profound thinker, an outstanding artist, an eminent scientist or be rich in worldly possessions, but his spirit of appreciation will enable him to live abundantly.

No one day should be observed exclusively as thanksgiving day. Like prayer and worship, each day and hour should be enriched and gladdened by expressions of thanksgiving and by seeking opportunity to make partial payments on our debt to God and to our forebears. Cultivation of the habit of expressing thanks in word and deed helps to develop the virtues mentioned in the beatitudes and to insure the promised blessings. The most delectable dishes, if seasoned with salt which has lost its savor, are flat and unpalatable; so our blessings, to be fully enjoyed, must have the seasoning of appreciation, with its spiritual savor which adds aroma, flavor and quality to life.

They who have thankful hearts may enjoy the beauty of green pastures, the calm of still waters and the peace of a tranquil soul.

FEAR builds barriers between men.

Those barriers disappear when men have faith in each other. When we have faith in men, they seldom disappoint us; they usually rise to the occasion and prove themselves great. Miracles can be worked in an atmosphere of faith and confidence.

—Sunshine Magazine.

TO ACKNOWLEDGE HIS PROVIDENCE

(Concluded from page 331.)

In other places, the last sheaf is called the grandmother, and is adorned with flowers, ribbons and a woman's apron.

Frazer tells of an old Lithuanian harvest feast that is typical of the ancient European thanksgiving tradition, and that still persists in fragmentary form in many rural localities.⁴ At the time of the autumn sowing, when the harvest had been gathered, the Lithuanian peasant would take nine handfuls of each kind of grain he grew, and mix them all together.

Part of the mixture was used to make a loaf of bread for each member of the family, and the rest was made into a drink. After the bread and drink were ready, the farmer chanted, "Oh, fruitful earth, make rye and barley and all grains to flourish." On the parlor floor were placed a rooster and a hen which the farmer then killed, meanwhile offering prayers of thanks. Then the farmer's wife boiled the chickens in a new unused pot.

When the chickens were cooked,

—Frazer, Sir James, *The Golden Bough*, 1951 edition; The Macmillan Company, New York; Chapter 50.

LITTLE DEEDS FROM BIG LIVES

(Concluded from page 330.)

Forgot Her Shyness

THOUGH Clara Barton grew up

with her sturdy brothers and joined in every form of outdoor sport, she suffered from a painful shyness. She was afraid of strangers, afraid to recite in school, afraid to speak about her needs at home, and even afraid to eat with others. At times she actually



Clara Barton

became ill from nothing but timidity. At the age of 11, it appeared as if Clara Barton would spend her life in seclusion.

That year, her brother had an accident. For two years, this little girl forgot herself entirely and de-

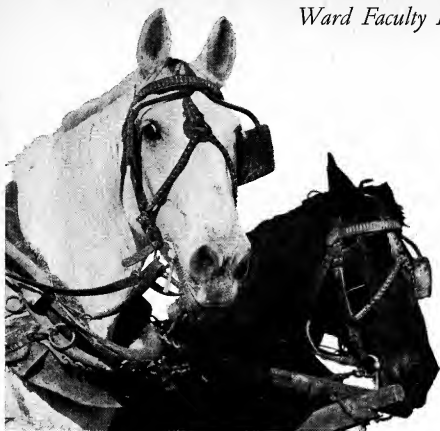
veloped her time and energy to nursing him back to health.

Clara Barton learned through this experience that she could do anything, even overcome her inferiority complex, if she spent her time helping others. She trained as a nurse and worked in the thick of battle to save wounded soldiers during the Civil War. Later she established the Red Cross in America and worked to broaden its scope to include relief from all kinds of human suffering.

Through a lifetime of tireless service to others, Clara Barton forgot her shyness. At her death in 1912, she was known as "the world's most courageous humanitarian."

—Information from *More Sources of Power in Famous Lives* by Walter C. Erdman; Cokesbury Press, Nashville, Tennessee, 1937; pages 21-26.

—In the United States of America, Thanksgiving is celebrated as the fourth Thursday of November. It is regularly appointed by presidential proclamation. In the Dominion of Canada, Thanksgiving Day is celebrated generally on the last Monday in October. Government proclamation may cause it to be held earlier.



Remember . . .

No Sales Are Made from an Empty Wagon

"IT'S a long way to market, my boy, if you 'ave nothing to sell."

William Wadley, a pioneer fruit grower of Pleasant Grove, Utah, left this thought-stirring line with me. He had learned the art of making the native mountain soil yield the most tempting of fruits. He did not have to seek a market; it came, in large part, to him.

On Sunday afternoons, young swains with their sweethearts would drive their buggies out to the Wadley vineyard and orchard to buy luscious grapes and peaches. I recall, too, how my brothers and I went there to purchase a load of golden honey in cans to take away and sell to ranchers in the upper valleys. It all impressed the truth, more widely applicable than just to producing good fruit and honey: *Have something worth selling and the market will seek you.*

Dr. Karl G. Maeser, in the old Brigham Young Academy, impressed the same basic lesson on a class of us young teachers-in-training with this treasured remark: *"You can not give what you do not possess."* Study, learn, be prepared, he impressed by example.

How to enrich one's life with a

store of tested knowledge—with experiences that add concreteness to lessons for youth and older ones who are young at heart—is a constant problem for the teacher. Well, it is not solved by just wishing. A burning desire, however—backed by willing, steady work—will go a long way towards winning the goal.

Each one must set the plan for himself or herself. How shall I proceed to fill my storehouse? What are some simple, everyday habits or practices that will bring the results that will give me something to sell? Here are a few practical suggestions you may find worth trying—not for a day or a week, but until you find some joy in doing these or like things of your own planning:

- A. Buy a looseleaf notebook for your pocket or your purse in which to keep: 1. Passing thoughts of your own. 2. Nuggets of truth others may give in conversation or other talks. 3. Sayings of boys and girls of your class or around home worth keeping.
- B. Search your own life experiences for lessons — simple, lasting ones — that have come

from your parents, grandparents and other relatives or neighbors, teachers and schoolmates. Jot down the high points — suggestive lines that recall the stories — the pointed sayings bequeathed to you. *Above all, keep your own life incidents which taught you lasting, lifting lessons.*

- C. Read, read, read — but not everything. Spare your eyes and save your precious time by passing by the silly, the salacious, the mediocre. How shall one know such types? As one editor of a magazine of high standard put it, "You do not have to eat all of a bad egg to know it is bad." Nor do you need more than a bite of choice food — or of a book — to know it is good. Seek the best. Find those that leave a good taste — that make you wish to eat on or read on. Cultivate your book friends as you do your other friends — those that give you joy and uplift. Find and keep the nuggets of truth in their pages. Treasure the best stories in them — the characters that help to clarify the true meaning of life.

Remember this: A widely read person may not always be a well-read one. Meet your chosen author halfway. Share thoughts, experiences — live with him or her. This will make of reading truly recreation (re-creation). Finally, *keep the high points*, the rare sayings, the lines that sing, the descriptions that impress in your heart and mind. Jotting down some of them in your treasure book — in pocket or in purse — will help bring them back as your own teaching may call for them.

This brings forth another truth: *The best things in life are kept only as we give them away.* Is that paradoxical? Think of the precious story of the "Parable of the Talents." The foolish servant by hiding his talent in the earth lost it. Those who shared their talents came back to the master with riches increased. Kindness is cultivated by being kind; honesty is strengthened by being honest; "virtue is its own reward."

"Who gives himself with his alms feeds three," says James Russell Lowell in his *Vision of Sir Launfal*.

*Dr. Driggs, who is president of the American Pioneer Trails Association, is a former member of the Deseret Sunday School Union general board. He has authored over 20 books, among the latest is *The Old West Speaks*.

"Himself, his hungry neighbor and me."²¹

In all this there is one further thought that leads the way to the true, the central work of the teacher. This is not simply to pour in — to preach lessons of life to the learner, young or old. Our business is to lead them out — to give to boys and girls and their elders opportunity for growth and development through tactfully guided self-expression. How to start this educative activity?

Have you ever had experience in starting a "balky pump"? My first one as a boy netted a good lesson. I had aching arms from working the old handle up and down, and was in tears because the water just wouldn't come.

"Why don't you prime it, lad?" a neighbor called over the fence.

"Prime it?" I questioned.

"Yes, just run into the house, get a pail of water and pour it down the pump's throat while you work the handle."

"But we haven't any water."

"Oh, well, I'll help you."

So into his home he went, and brought out the water; and, as he primed it, I pumped. Then joy, here came the fresh water to fill my bucket; and I kept it going until I had the nearby barrel full for wash day. After that we always tried to keep a bucketful handy to start the "balky pump."

A wise teacher will heed this homespun parable by being always ready to "prime" her class. One too common and unfruitful beginning of a lesson is typified by using some such general question as, "Who can tell me what our lesson was about last Sunday?" Usually it brings a blank response, or something else quite as empty.

Teachers will do better to be ready with a "fetching" question. *Fetch* means "go, get and bring." It "primes" the thinking of pupils and touches off their expression to definite purpose.

Suppose, for example, the teacher begins with: "Last Sunday Hazel told us a true story out of her home life showing how a prayer was answered. Shall we let someone recall briefly Hazel's story?"

"There were other fine stories from you boys and girls which helped all of us gain something to treasure from the lesson?" the teacher might continue. "What was that something?"

"More faith in prayer," would probably be the answer.

²¹Part II, Stanza 8.

"Well, this morning we can have a similar precious lesson, I feel certain, if we will share our stories and thoughts on another helpful theme. Of course we all know that in February Americans remember with gratitude the birthdays of two great men. Who are they?"

"What are some of the things we recall of Washington? of Lincoln? Their lives were different — so far as the experiences they had," the teacher might proceed, "but there were certain things in both these leaders which were just the same. They believed in God and prayed to Him for guidance in their responsibilities. Was there something else in which they were both alike?"

Further pointed questions will bring out their honesty. The often-quoted "Cherry Tree Story" may be passed by as suggesting the boyhood spirit of Washington. Then the verified story of his frankly telling his mother how he accidentally killed her favorite colt will be impressive. Further, it is a matter of record that when the products from Washington's Mount Vernon Farm were shipped bearing his name, their high quality was assured. They passed without inspection.

As for Lincoln, he won from his neighbors and friends the title "Honest Abe." How? One simple story will suffice. As a youth he once borrowed a book—rare in those days—to study. Heavy rain in the night, coming through the log cab-

in, damaged the volume. Straightway, he walked some miles to report the loss, and he worked splitting rails for days until he had paid for the book.

With some such priming as this, boys and girls will be ready—older ones, also — to make the lessons on honesty come to life. Sharing of everyday stories—with comments by pupils, tactfully guided by the teacher—can make an impressive session. Boys and girls respect a teacher who leads out the best that is in them. To bring forth their earnest thoughts and convincing stories, one must be prepared with materials that add zest and concreteness to the discussion.

Alertness through the week brings stories out of real life which are ever being enacted in the home, the neighborhood and the school. Reading carefully selected books—those that bring our country's story to life; those that make the stirring history of our Latter-day Saints Church a reality — are of vital value. Gaining a good working knowledge of the scriptures is important. All these well-directed activities help to fill "the wagon" to overflowing with choice things to sell.

Joy in teaching — life enrichment for boys and girls is in just such well-rounded preparation. Humble prayer and persistence are constant helps in this achievement.

(Concluded on page 338.)

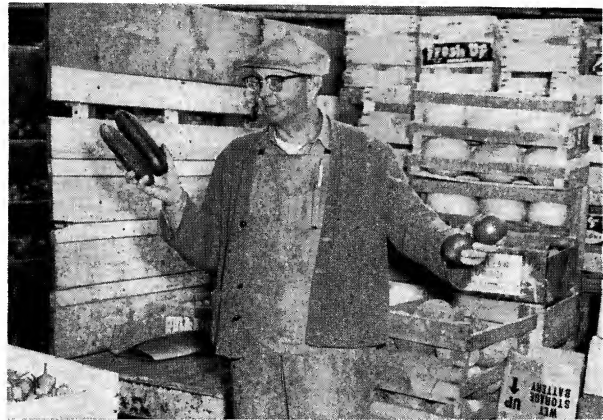


Photo by Leland VanWagoner.

To make the maximum number of sales of his produce, farmer Rodney Lloyd brings a full truckload to market. Teachers selling that which is most important, the Gospel, also should come to their students filled to the brim with enthusiasm and information.

Meet Your New Board Members

By Harold Lundstrom

O. PRESTON ROBINSON

THE world of Dr. O. Preston Robinson is a warmly peopled one, glowing with his obvious affection for his fellow men. As editor and general manager of the *Deseret News-Salt Lake Telegram* and the *Deseret News Press*, he finds every day crowded from early morning until late at night with a never-ending stream of people — many of them famous, some of them want to be, and others are trying to keep their identities unknown.

To his work, Dr. Robinson brings a scholar's perception for precise detail, a sportsman's delight in living, and a Latter-day Saint's love for humanity. Back of his keen eye and his sharp ear is a lifetime of service to the Church, to young people, to study and teaching.

Born in Farmington, Utah, he attended the University of Utah and two universities in Europe before being graduated from Brigham Young University in Provo, Utah. Brother Robinson went east to New York University where he was granted his Master of Science and Doctor of Commercial Science degrees. From 1929 to 1946 he was professor of marketing at NYU. He was general manager of the Times Square Stores one year before returning to the University of Utah where he became head of the Department of Marketing in 1947. He was named general manager of the *Deseret News* in 1950.

Dr. Robinson has an imposing list of Church assignments to his credit. It includes a three-year mission to France, and then such positions as branch president, ward and stake Sunday School superintendent, bishop's counselor and member of the high council in New York State. In Emigration (Salt Lake City) Stake he has been Sunday School

superintendent and teacher, counselor in the bishopric of Federal Heights Ward and was serving as a counselor in the Emigration Stake high priest quorum presidency at the time of his appointment to the general board.

Dr. Robinson is a member of several important city and state committees and advisory boards, the Salt Lake Chamber of Commerce advisory council, Rotary Club, and is civilian aide to the secretary of the army for the State of Utah.

The new general board member married Christine Hinckley — now a member of the Relief Society general board — in the Salt Lake Temple. They are the parents of one married daughter, a returned missionary son attending college, and a high school daughter. Among his many interests — golf, music, gardening, traveling, lecturing and writing on world affairs — he has found time to author nine business books now being used as texts in high schools and colleges throughout the nation.

* * *

KEITH R. OAKES

AT 43, Dr. Keith R. Oakes is a widely experienced Church worker and educator. Lists of his activities in these two fields are impressive and serve to inspire his thousands of student friends.



Keith R. Oakes

To begin at the beginning of his education is to go to San Diego, elementary school through high school. This was followed by attendance at the Utah State University in Logan, Utah, where he was awarded his Bachelor of Science degree in 1940. Next was the University of Utah, 1942-43, back to Utah State for his Master of Science de-

gree in 1948, and the University of Southern California for his Doctor of Education degree in 1954.

Dr. Oakes has faced the opposite direction in the classroom, too. These teaching and administrative duties are summed up in this manner: Associate professor of educational administration at Utah State, 1949-50; coordinator of secondary education of the Contra Costa County schools in California, 1950-52; associate professor of education administration at Utah State, 1952-54; associate professor of education and director of the teacher education project at the University of Southern California, 1954-57; and associate professor of education and chairman of the department of educational values and programs at Brigham Young University, Provo, Utah, beginning this year.

At the time of his call to the general board, Dr. Oakes was beginning an assignment teaching in the Oak Hills Second Ward, East Sharon (Provo) Stake. Previously he had been a member of the newly-organized Covina (California) Stake presidency, 1956-57; member of the Covina Ward bishopric in Pasadena (California) Stake; member of the high council and stake Sunday School board and counselor in the Walnut Creek Ward bishopric of Berkeley (California) Stake.

Dr. Oakes filled a Central States mission from 1934 to 1936. He served as president of the East Kansas District and also as director of the mission quartet.

Dr. Oakes was born in Hyrum, Utah. He and Carol O'Driscoll of Salt Lake City were married in the Logan Temple, and they are now the parents of three young daughters. In addition to his family, Church and professional interests, he is a member of various educational and public school societies. He also enjoys his hobby of gardening.

(Concluded on page 338.)

PAINTED BY ARNOLD FRIBERG FOR CECIL B. DEMILLE'S
BIBICAL MOTION PICTURE "THE TEN COMMANDMENTS"

ARTIST'S NOTES ON THE PAINTING—Here we see the solemn beginnings of the Passover, still celebrated by the Jewish faith today. (The Last Supper was a Passover meal.) The house, in the slave quarters of Goshen, is made of adobe bricks such as the Hebrews made for the Pharaoh. The upright supports, made of sticks tied together and filled with mud, were the ancestors of the stone fluted column. The crossbeams are the trunks of date palms. All about the room are filled with water-skins, pucks, implements, caged geese, yokes, and other signs of being "girded" ready to leave in the morning. Moses presides, pouring the wine and explaining to the boy Eliezer the meaning of the ritual. On the table are bitter herbs, eaten to recall the bitterness of captivity, and the paschal lamb. The bread is unleavened, the "Bread of Haste" (there was no time for dough to rise), being baked by Miriam in the background. Next to Moses are seated Aaron and his wife, Elisheba, Mered and Bithia, who was the daughter of Pharaoh and foster mother of Moses. The Bible says she married the Hebrew, Mered. Also shown are other relatives and friends of Moses. Young Jotham, seen in the shadows, has just returned from painting lamb's blood on the door lintels. Har Ben Caleb lights the lamps (candelas were then unknown) and softly sings a reassuring psalm. Outside, death is everywhere. The faithful of Israel have been saved by the blood of a lamb.

MOSES PRESIDES AT THE KEEPING OF THE FIRST PASSOVER



AND THE LORD SPAKE unto Moses and Aaron saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. In the tenth day of this month they shall take to them every man a lamb, a lamb for an house: and ye shall keep it up until the fourteenth day: and the whole assembly of the congregation shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh, roast

with fire, and unleavened bread; and with bitter herbs they shall eat it. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast. And the blood shall be to you for a token: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial. Then



Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and thy sons for ever. And it shall come to pass, when ye be come to the

land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? Ye shall say, It is the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. (*Abridged from Exodus, Chapter 12*)

This insert prepared with special text for "The Instructor" Magazine of The Church of Jesus Christ of Latter Day Saints



A Christmas Star and a Holy Night

By Marie F. Felt



Coming to the house the wise men began to worship the baby.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord." —Luke 2:10, 11.

HAVE you ever lain on your back on a hot summer day and looked up at the star-studded sky? There seem to be millions and millions of them. Some seem to be so small and others much bigger and brighter.

Long ago, as the shepherds watched on the hillside of Judea, they too saw a star. It was a big, very beautiful star. It had appeared as a sign that all the world had been waiting for, for hundreds and hundreds of years.

On this particular night, as the shepherds "were keeping watch over their flock," this great light appeared suddenly in the sky. It was brighter than any light that had ever appeared before. As they looked at it with great surprise and wonder, they were still more surprised to see an angel. It was so unusual that they were very much afraid.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." (Luke 2:10-12.)

Then to the shepherd's great surprise, many, many more angels appeared. All of them began singing and praising God, saying, "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14.)

As soon as the angels had gone away, the shepherds said one to another, "... Let us now go even unto Bethlehem, and this thing which is come to pass, which the Lord hath made known unto us." (Luke 2:15.) With faith in their hearts that all would be well with their sheep and that the Lord would take care of them, they went quietly and quickly through the night toward the little town of Bethlehem. They knew exactly where to go, for the star was guiding their way.

When they arrived at the clean, humble stable, they saw the Baby Jesus of whom the angel had told them. They also saw Mary, His mother, and Joseph who was taking good care of them both.

Mary and Joseph wondered why the shepherds had come at such a strange hour and were told of the

beautiful star and the angels and the great and wonderful things that the shepherds had seen and heard on the hillside just a short time before.

After their visit, the shepherds left to return to their sheep; but all the way back, they told everyone who would listen. "And all they that heard it wondered at those things that were told them by the shepherds." (Luke 2:18.)

Far away there were others who saw the star on that same Christmas night. They had been looking for it, ever and ever so long. They knew the message that it told. They were wise men who lived in a country far to the east of Palestine.

For many years these wise men had waited for the appearance of this star. They had studied the stars and knew that when the star appeared it would tell them that the Baby Jesus, our Heavenly Father's own son, had been born.

As soon as this bright, beautiful star appeared in the sky, they prepared to follow it. They got their camels ready and took with them the things that were necessary for their journey. Each one took with him, also, the most precious gift he could think of for the Baby Jesus.

As they crossed the desert sands, they watched constantly this bright and beautiful star and followed it wherever it led them.

As they came to the gates of the city of Jerusalem, they inquired about the newborn babe whom they called the King of the Jews, but even the king of the land did not know where to tell them to go.

After a short visit with King Herod, the wise men continued on to where the star led them. "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." (Matthew 2:11.) It was the happiest day of their lives and one for which they would always be grateful.

References:

Matthew 1:18-25.

Matthew 2:1-11.

Luke 1:26-38.

Luke 2:1-20.

(Concluded on following page.)

A CHRISTMAS STAR AND A HOLY NIGHT

(Concluded from preceding page.)

Story Use:

This story may be used with any of the lessons having to do with the birth of Jesus.

How To Present the Flannelboard Story

Characters and Props Needed for this Presentation Are:

A hillside.
A night sky.
Some stars, one much larger and brighter.
Shepherds, some guarding, some sleeping.
Sheep (a flock; also, some single ones).
A manger with Baby Jesus in it.
Mary and Joseph near the manger, watching Baby Jesus.
Interior of the stable. (Donkeys, cows and hay as part of the interior scene of the stable.)
A heavenly host, singing praises to God.
Shepherds kneeling to worship Baby Jesus.
Wise men on camels.
Wise men, standing.
Wise men on knees, worshipping Baby Jesus.

Order of Episodes:

Scene I: A hillside outside Bethlehem.

Scenery: A night scene—a dark sky with a few stars showing. A hillside with sheep huddled together. Some shepherds sleeping on the ground. Some shepherds standing guard.

Action: Add to the stars already in the sky a larger, brighter one. Following this, add the angel in the sky. He tells the shepherds of the Savior's

birth. He is joined by others who sing praises to God. As the heavenly host is removed from the flannelboard, the shepherds talk; then leave for Bethlehem.

Scene II: At the stable.

Scenery: Interior of the stable showing manger with the Baby Jesus in it. Cattle and donkeys are there, some standing, some lying down. Mary and Joseph are looking at the Baby Jesus.

Action: The shepherds enter to see the Baby Jesus lying in the manger just as the angel had said. They tell Mary and Joseph of the angel's message and of the multitude who sang praises. Shepherds leave and return to the hillside.

Scene III: Outdoor desert scene.

Scenery: Dark-blue flannel for the sky. Gray flannel for the sandy desert. Large, bright star in the sky.

Action: Three wise men on camels cross the desert to where the Baby Jesus would be.

Scene IV: Interior of the house in which Mary, Joseph and the Baby Jesus live.

Scenery: Show plain, light colored walls with a small opening to represent a window. In the center of the room, place a little, painted stool, used often as a table. Around the walls, show shelves with bedding rolled on them. In the center of the room, have a little lamp, shaped somewhat like a pitcher. A door leads to the outside.

Action: Mary, seated on a stool, holds the Baby Jesus. Joseph stands by the door. The three wise men enter, carrying gifts for the baby. They kneel to worship Him.

MEET YOU NEW BOARD MEMBERS

(Concluded from page 336.)

ROBERT F. GWILLIAM

MISSIONS leave their impact on the missionaries, but seldom do they determine a man's life work as definitely as Robert F. Gwilliam's mission apparently has for him. He was called to the Southwest Indian Mission for two years beginning in 1948. During part of his mission, he served as president of the Shiprock District.



Robert F. Gwilliam

This labor in behalf of the Indians has marked his career in the teaching profession. He served for a short period as principal and teacher in the U. S. Indian Service at Kinlichee, Arizona. After serving two years as an enlisted man, he was a U. S. Navy chaplain for two years at Treasure Island in San Francisco Bay, California. Then he returned to the Indian Service at Tohatchie, New Mexico, as an elementary teacher. Next came an Indian Serv-

ice assignment as a teacher and advisor in Richfield, Utah. In 1956 he was named advisor to the Indian students attending Brigham Young University, Provo, Utah, and also appointed as an assistant professor of English.

Born in Murray, Utah, Brother Gwilliam received his elementary education at LaHabra, Los Angeles County, California. He was graduated from Nampa High School in Idaho before attending Colorado College, Montana School of Mines, and BYU. He holds Bachelor of Science and Master of Science degrees in education from the latter.

At the time of his being named a member of the general board, Brother Gwilliam was serving as teacher trainer of BYU Stake. Previous assignments include being a member of the Campus Branch Sunday School superintendency, Sunday School teacher and member of the South Sevier (Utah) Stake Aaronic Priesthood committee, and Aaronic Priesthood secretary in Seventh Ward of Provo Stake. There have

also been a number of teaching assignments in priesthood quorums and MIA.

Brother Gwilliam married Gloria Stimpson of Provo in the Logan Temple. They are the parents of two sons and two daughters. For his hobbies, Brother Gwilliam prefers music and being out-of-doors.

(Biographical sketches of Dale H. West, Wayne M. Carle, and Bertrand F. Harrison will appear in the December, 1957, *Instructor*.)

WARD FACULTY LESSON

(Concluded from page 335.)

Suggested References:

Other articles which have appeared in *The Instructor* that could assist a teacher in his preparation of this lesson are: "Some Easy Steps in Lesson Preparation" by M. Lynn Bennion, January, 1955; "Make Every Lesson Count" by J. Smith Jacobs, September, 1955; "Build Lessons around Real Objectives" by Hazel F. Young, December, 1955; "Study Your Students, Too" by Don A. Orton, April, 1956; "Dramatize Your Lessons" by O. Preston Robinson, December, 1956; "Use People in Teaching" by William E. Berrett, March, 1957; "Give Your Lesson Concrete-ness" by Madelyn Stewart Silver, May, 1957; "Teach for Today" by Kenneth S. Bennion, June, 1957; "Have a Good Beginning Ready" by Lowell L. Bennion, October, 1957.



Flannelboard figures for "A Christmas Star and a Holy Night."

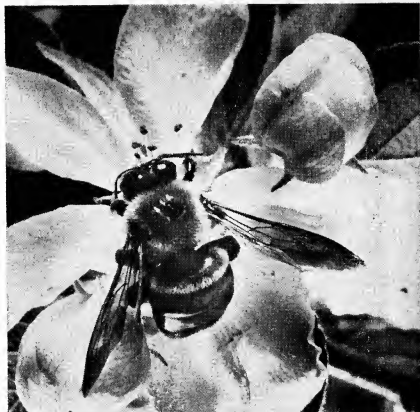
Drawings by Dorothy Handley.

Sip the Joy of Profitable Reading

By Minnie E. Anderson

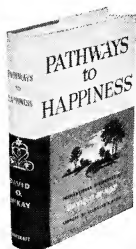
"Some read books only with the view to find fault, while others read only to be taught: the former are like venomous spiders, extracting a poisonous quality; where the latter, like bees, sip out a sweet, profitable juice."

—L'Estrange.



Like bees seek the best in nectar, so should we seek the best of books for reading in preparation of our teaching.

FOR GOSPEL TEACHERS



Of the President's
Wisdom
and Spirit

► *Pathways to Happiness*, inspirational discourses of President David O. McKay; compiled by Llewelyn R. McKay; Bookcraft; \$3.95.

Those who read this illuminating book will partake of the profound wisdom and spirit of President McKay. Each page is filled with his sublime thoughts and messages. Teachers will find it a storehouse of information for Gospel Teaching.

A Ward Library Treasure

► *A History of the Prophet Joseph Smith for Young People* by George Q. Cannon; Deseret Book Company; \$1.75.

This is a reprint of a marvelous book written many years ago for Sunday School members. The strong

convictions of this great leader, who as a young man knew the Prophet Joseph and experienced the early struggles of the Church, makes this a treasure book for ward libraries.



Respite from
the World's
Week

► *The Everlasting Things* by Elder Richard L. Evans; Harper & Brothers; distributed by Bookcraft; \$3.

This latest compilation of the sermons of Richard L. Evans will intrigue the most discriminating reader. With charm and spirit he brings to our attention that it is the simple things of life that bring the greatest happiness: home, family ties, friends, and striving to do our best. His sound and meaningful advice will enrich the home and classroom.



Evidences of
the Divine
Mission

► *Why I Believe* by George Edward Clark; Bookcraft; \$1.

This little book lists and discusses the distinctive features, beliefs and claims of the Church of Jesus Christ of Latter-day Saints. You will enjoy the historical and scriptural evidences given by the author to prove that these claims and beliefs are true and were revealed by God to His latter-day Prophet Joseph Smith.

For a Lasting Effect

► *The Life of Nephi* by George Q. Cannon; Deseret Book Company; \$1.25.

This is a stirring story of one of the most capable and righteous leaders in the Book of Mormon. Nephi's high principles, loyalty and great faith should have a lasting effect upon all young people who read this book.



Interested

in

Indian Lore?

► *Indian Games and Crafts* by Robert Hofsind; Morrow Junior Books, New York; \$2.50.

Just the book for Boy Scouts who are interested in Indian lore. In-

FOR YOUNG PEOPLE

structors of Boy Scout troops will find many games and crafts to keep young boys entertained and occupied.

leaders. There is a rich supply of material for storytelling.

* * *

Story of Boy Jesus

► *He Was a Child* by Norman Vincent Peale; Prentice-Hall, Inc.; \$2.75.

Dr. Peele, respected writer and religious leader, tells with deep fervor and simplicity the dearly loved story of the Boy Jesus. The author visited Palestine; and in his book he has captured the background of Jesus and makes it a part of the story of the Nativity.

For Storytelling

► *Why the North Star Stands Still and Other Indian Legends* by William R. Palmer; Prentice-Hall, Inc.; \$3.50.

This delightful collection of Indian Legends will greatly interest children, teachers and Boy Scout

FOR THE STUDENT

Shaped by World Events

► *Baruch — My Own Story* by Bernard M. Baruch; Henry Holt and Company; \$5.

A tremendously interesting autobiography of a great man into whose life has been woven the threads of forceful world events.

* * *

For Freedom's Sake

► *Soviet Russia in China* by Chiang

Kai-shek; Farrar, Straus and Cudahy; \$5.

Those who love freedom and are interested in people and world affairs will find this an intensely stimulating book. One's respect for a goal that has not been realized is awakened. The tragic struggle against the power of communism is sincerely told.

* * *

How Should We Write It

► *A Dictionary of Contemporary American Usage* by Bergen Evans and Cornelia Evans; Random House; \$5.95.

The fast moving pace of world changes demand that we be current in the use and meaning of words. Students and writers will especially appreciate this authoritative guide on correct English usage.

INSPIRATIONAL BOOKS

For Adult Study Groups

► "Our Constitution Divinely Inspired" and "Some Political Blessings"; two subjects, one pamphlet; by President J. Reuben Clark, Jr.; 50 cents; also, "Some Fundamental Principles of Our Constitution"; a pamphlet; by President J. Reuben

Clark, Jr.; 15 cents; both published by Bookcraft.

Much can be learned from these inspirational pamphlets. They might well serve as discussion material for adult study groups or as supplementary material for auxiliary classes.

* * *

To Create Class Interest

► *Somewhere I've Read* by Lucy Gertsch Thomson; Bookcraft; \$1.

This fine collection of anecdotes and stories about great people will be useful in creating class interest or aiding teachers in putting over a point.

FOR THE GENEALOGIST

For Necessary Data

► *The Handy Book for Genealogists* by George B. Everton, Sr., and Gunnar Rasmuson; The Everton Publishers; \$2.50.

This is a reference book for genealogists. Maps, charts and neces-

sary informative data makes this a valuable book for the researcher.

* * *

► *Finding Your Forefathers in America* by Archibald F. Bennett; Bookcraft; \$3.95.

A splendid guide for amateur researchers in genealogy! The author explains the proper steps for finding and recording family ancestry.

A Guide

for

Research



Their Preparation Brought Success

Conducted by Wallace G. Bennett

"Inspiration to All"

MARCELLA CRANDALL is a teacher who has touched countless lives for good since she began her Sunday School service in 1910 in Tooele South Ward. Recently transferred from the position of Junior Sunday School coordinator in Tooele Fourth Ward to the Tooele (Utah) Stake Sunday School board, Sister Crandall will soon have served the Sunday School cause for 50 years.

"Through these 47 years, her life has revolved around the service she could render to those who attend Sunday School," said Wayne A. Walton, Tooele Stake Sunday School superintendent.



Marcella Crandall

Preparation Brings Success

CALISTA FAIRCHILD, Sixteenth Ward, West Pocatello (Idaho) Stake, is a successful Junior Sunday School teacher because of her thorough preparation. Prayer is an important part of this preparation.

She reads her lessons at least a week in advance.

Sister Fairchild uses a different visual aid each week. One week she will use the flannelboard and the next week she will use a groove board with her pictures.

In getting class participation, she uses the question and answer method, flannelboard and dramatizations, and pictures and visual aids as well.

If a child does not attend, she makes a personal call to get acquainted with the mother and to tell the child he has been missed. She often contacts the child by tele-



Calista Fairchild

phone, sends him a note, or has another child call him to tell him of the good lesson he missed.

"Truly a Privilege to Teach"

WHEN Lizzie O. Borgeson White, 68 years of age, was asked to help teach the 7-, 8-, and 9-year-old children in Course No. 5, Santaquin First Ward, Santaquin-Tintic (Utah) Stake, she said she would accept if the children would agree to cooperate with her.

When the proposition was put to them, the children unanimously pledged cooperation. The extent to which they have carried out their pledge was demonstrated on a recent Sunday evening when the class presented the program in sacrament meeting.

The program consisted of a resume of the lessons in *Living Our Religion, Part II* by Wanda Greenhalgh, a co-teacher; Gospel readings; stories from the Bible; poems; and musical numbers from memory.

The program was well received by a large audience of over 250, including some who rarely attended.

Sister White operates on the principle that children love to work if they are approached correctly. She also believes that reverence can and should be taught. She says, "It's fun to learn with the children. I've learned a lot since I've been helping to teach this class."

On a recent open Sunday, the class conducted a testimony meeting. Some children did not know what to say and did not want to respond. Sister White asked them: "Do you believe in God and Jesus, and that Joseph Smith was a prophet? Do you appreciate your homes and your country? Don't you love your mother and father?" After this encouragement, every child was able to bear his testimony in some way.

Teacher Trainer at 89

HENRY PETERSON, "educational leader, Church worker and former member of the Utah House of Representatives," had been teacher trainer of the Mount Logan (Utah) Stake Sunday School board for about two and one-half years prior to his death in Logan this past June 18th at the age of 89. He was also the oldest living former member of the Deseret Sunday School Union Board at the time of his death.



Henry Peterson

The teacher training assignment was the climax of a long career in both Church and secular education. As teacher trainer, "he did an excellent job and was very alert to the very last. We appreciated him and the humility which he brought to our organization," declared Lawrence R. Anderson, superintendent, Mount Logan Stake Sunday School.

Elder Peterson was a member of the board of trustees of Utah State Agricultural College from 1941-47. He was also a former head of the department of education and psychology at that institution. He served as principal of Ogden High School and Jordan High School, and as superintendent of Logan city schools.

He was a member of Phi Kappa Phi, Utah Education Association, National Education Association, American Association for the Advancement of Science, National Geographic Society, and attended the Ninth International Congress of Psychology in 1929.

If there is a particularly outstanding performance in some phase of Gospel teaching being done in your stake, ward, or branch, please report it to: Wallace G. Bennett, *The Instructor*, 50 North Main Street, Salt Lake City 16, Utah.

"In Memory of the Crucified"

JANUARY, 1958, "In Memory of the Crucified," *Hymns - Church of Jesus Christ of Latter-day Saints*, No. 99.

FOR CHORISTERS: This beautiful sacrament hymn was written by Frank I. Kooyman, former president of the Netherlands Mission. This author has written other splendid hymns, some of which are in our present hymnbook, and has also translated a large number of our hymns into the Dutch language.

This hymn is unusually sacred in its expression. It is clearly directed to our Heavenly Father with these words: "May thy sweet spirit here abide, that all may feel its glowing power." And the purpose of this hymn is clear, also: to prepare our minds and hearts for the partaking, worthily, of the emblems of the sacrament.

Notice that the tempo indication is very nearly one beat per second. Since it was my privilege, by appointment, to write the music to these beautiful words, let me suggest exactly how these *fermatas*, or holds, at the ends of the phrases should be used. The quarter notes with holds above them may be held two beats, and then followed by another beat of rest. By this means the pulse will continue right on through the entire hymn, and each stanza should be finished with a very slight broadening pulse. Let the tempo be steady throughout, with only a slight slowing at the end of each stanza.

You will wish this hymn to be sung *legato*. Do you know how to direct it in *legato* style? This is the opposite from *marcato*. If you are not clear about this, and practiced in it, you will do well to discuss this matter in the monthly preparation meeting, and then practice the ways of conducting in various styles. In this hymn at hand, let your beat patterns be large but smooth.

Very important: Notice that the hymn begins with an up-beat. Therefore, you will give a clear preparatory beat by sending both your right and left hands outwards, and then

bringing them up together for the singing of the first syllable in each stanza. Try by your beat to encourage everyone to sing the first syllable together. Practice it, and ask (during your practice period) for the co-operation of your singers, until you will succeed all together.

Remember there are two kinds of group singing. One is recreational singing, fun singing of songs. We sing these to ourselves alone. The other kind of group singing is the devotional and fervent singing of hymns, and these we sing to our Heavenly Father. Let us endeavor never to get these two styles mixed with each other.

FOR ORGANISTS: This hymn-melody is written in the style of the old German chorale. The hymn, "Sweet is the Work," is also in this

devotional style. Use eight-foot and four-foot stops in the manuals and 16-foot stops in the pedals. This hymn will express itself best when played smoothly *legato*, in a devotional style. Note well that this devotional style is rather opposite to the spirited style which results when playing somewhat detached. This hymn is prayerful, rather than exultant. Here we examine our inward hearts while we sing, rather than shout in joy and enthusiasm. Let your method of playing this hymn demonstrate to the congregation the way in which the hymn is to be sung. The loudness may be at least medium.

Please read the article for the choristers, too. What concerns music in Church concerns both choristers and organists alike.

—Alexander Schreiner.

Sacrament Music and Gems

For the Month of January

Lento ALEXANDER SCHREINER

SACRAMENT GEMS

FOR SENIOR SUNDAY SCHOOL

FOR JUNIOR SUNDAY SCHOOL

TAKE, eat: this is my body, which
is broken for you: this do in
remembrance of me.¹

I come to Thee all penitent,
I feel Thy love for me.
Dear Saviour, in the sacrament
I do remember Thee.

¹ 1 Corinthians 11:24.

Remember, All Are Invited

ALL members of the Church are invited to Sunday School. Regular classes are not provided for young children until they have attained the age of approximately three years. What can the Sunday School do to provide Gospel instruction for these young children under approximately three years of age and their parents?

From our Church leaders comes the following advice:

President David O. McKay said in his preliminary remarks at the dedication of the Salt Lake Temple Nursery, Aug. 5, 1956: "It is a wonderful thing to have inbred in the mind of a child, as early as he is able to sense it, the love of a mother and the love of a father and the idea that a God exists. . . Reverence in the home — a home where he has an opportunity when still young to come to meeting, Sunday School and other places where lessons are given that God exists.

"Children should not run around in our meetinghouses. The 'Mother's Room' in our chapels is where she may rightly and justly care for her children and enjoy with others the services. For these and other reasons, such additions are made.

"May reverence, kindness and love ever be manifest to turn the hearts of the children to the fathers and the fathers to the children."

President McKay also said Oct. 1, 1954, at the Semi-annual Conference: "A newborn babe is the most helpless creature in the world. The protecting care of parenthood is essential to its survival as well as its growth. It must be led and directed by instruction, discipline, drill and proper education. . . Our most precious possessions—and treasures for eternity—are our children. These merit and should receive our greatest and our most constant care and guidance."

Brigham Young said: "The duty of the mother is to watch over her children and give them their early

THE PRENURSERY GROUP, PART I

Enjoying a "quiet" room in the meetinghouse of the Hyrum Third Ward, Hyrum (Utah) Stake, is Mrs. Margaret J. Larsen and young son, Berre.



Photo by Max Brunson.

education, for impressions received in infancy are lasting. You know . . . by experience that the impressions you have received in the dawn of your mortal existence bear, to this day, with the greatest weight upon your mind. . . I like to see mothers bring their children to meeting, as soon as they can be brought without injuring them, and when they can tell what they want, and call for water when they are faint. As soon as they are old enough to receive instructions, bring them here to be taught."

A consideration of the problem must be based upon certain assumptions acknowledged as established practice.

1. Children of the ward should be enrolled in Course No. 1 when they are approximately three years of age and not before.

2. Parents, who come to Sunday School with children under approximately three years of age, should have an opportunity to study the Gospel.

3. Reverence in the Sunday School is improved by the use of a "Mother's Room" (quiet room) in connection with the worship service.

4. The teaching situation is made far more difficult when very young

children are mixed with older Junior Sunday School groups.

5. The Sunday School should encourage parents to attend Sunday School regularly with their children.

The following suggested plans are made in the alternative. It is recommended that each ward adopt one of these plans:

- A. Children under 3 years of age may attend Sunday School in the class of their parents with an understanding between the teacher and the members of the class that children are welcome and that the teaching situation will go along in the best way possible under the circumstances.

- B. A "Mother's Room" (quiet room) may be provided in which a parent with his or her child may attend Sunday School during the opening exercises, as well as the class period, to which there is relayed a broadcast of the classroom period and worship service. The principal difficulty, of course, would be to broadcast the discussion of participating members of the class.

- C. A "Mother's Room" may provide a place for mothers and children to attend the class taught for mothers to discuss a course of study offered, such as Course No. 24, Parent and Child.

D. A room may be provided to which the young children may be taken where the mothers or fathers could alternate in the care of their small children, allowing the other

parent to attend the adult class. Someone could be appointed to care for the children in a room allowing both parents to attend their classes.
—Superintendent Lynn S. Richards.

(Editor's note: This subject will be continued in the December Instructor.)

QUESTION BOX

Filing System for Teachers

Q. Where can I get a filing system for all of my Gospel teaching materials which are accumulating?

—A teacher.

A. The general board has suggested a materials classification scheme with 22 basic sub-divisions which can be enlarged to 146 classifications. For building and organization details write Deseret Sunday School Union, 50 North Main Street, Salt Lake City 11, Utah. The finished product may be purchased from Deseret Book Store, 44 East South Temple, Salt Lake City, Utah.

* * *

Working Toward Baptisms

Q. Does the Sunday School have any obligation to see that children are baptized when 8 years of age?

A. The Sunday School has the obligation to teach the Gospel to every Latter-day Saint. The child, properly taught the Gospel, will usually be baptized at 8 years of age. It is the obligation of the Sunday School through the enlistment program to see that the child is in Sunday School or that the bishop of the ward knows why the child's attendance cannot be obtained. By close cooperation, about one thousand additional baptisms could be performed each year.

* * *

Restrictions for Overnight Travel

Q. Under what conditions may young unmarried Latter-day Saint groups attend Sunday School functions requiring overnight travel?

—Auxiliary Organizations.

A. The First Presidency has given written instructions to all stake presidents, bishops and branch presidents within the stakes and missions, recommending the conditions under which young unmarried groups

may be allowed, under Sunday School sponsorship, to attend overnight functions. It is recommended by the general board that plans for such Sunday School functions be first cleared with the bishop of the ward, the stake president or branch president involved.

* * *

Teaching Hymn Messages

Q. Can you suggest any additional means of teaching the message of our songs in the worship service?

—Regional Conference.

A. An assignment of 2½-minute talks to members of the school who would like to talk about the "Hymn of the Month" may be made. This will afford an opportunity for giving the history of the song and the message contained in the words (see "Hymn of the Month" in each issue of *The Instructor*).

* * *

Fast Sunday Hymn Practice

Q. Should the hymn practice be omitted on Fast Sunday?

—Klamath Stake.

A. No. The only portion of the worship service omitted is the sacrament, the Sunday School services are thus shortened between 10 and 15 minutes.

* * *

Setting Apart Teachers

Q. Should assistant or alternate teachers of the Sunday School be set apart?

—Klamath Stake.

A. The question as to whether or not teachers in auxiliary organizations should be set apart is one that should be left to the discretion of the bishop or the other presiding authority involved. The same rule should apply to assistants and alternate teachers. (See letter of First Presidency, *The Sunday School Handbook*, page 80.)

—Superintendent Lynn S. Richards.

THE DESERET SUNDAY SCHOOL UNION

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DAVID LAWRENCE MCKAY, First Assistant General Superintendent; LYNN S. RICHARDS, Second Assistant General Superintendent;
WALLACE F. BENNETT, General Treasurer; PAUL B. TANNER, Assistant General Treasurer; RICHARD E. FOLLAND, General Secretary

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O. Preston Robinson
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Advancement Schedule, January 5, 1958

1957
COURSE
NO. 1957 SUBJECT

1958
COURSE
NO. 1958 SUBJECT

APPROX.
AGE ON
JAN. 1, 1958

Nearly 3 and 3

4

1. Sunday Morning in the Nursery. →

1. Sunday Morning in the Nursery. }
1a. Beginnings of Religious Praise. }
3. Growing Spiritually, Part I. →
5. Living Our Religion, Part II. →
7. What It Means To Be a Latter-day Saint. →
9. Leaders of the Scriptures. →
11. History of the Restored Church. →
13. Principles of the Restored Church at Work. →
15. Life in Ancient America. }
17. An Introduction to the Gospel. →

1. Sunday Morning in the Nursery.

2. Growing Spiritually, Part I.

4. Living Our Religion, Part I.

6. History of the Church for Children.

8. Old Testament Stories.

10. The Life of Christ.

12. The Church of Jesus Christ in Ancient Times.

14. The Message of the Master.

18. Christ's Ideals for Living.

Elective Courses for Adults in 1958:

20. Family Exaltation. (Genealogical Training)

22. Teacher Training. (Restricted)

24. Parent and Child. (Family Relations)

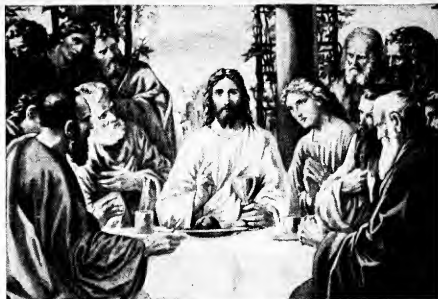
26. Gospel Ideals. (Gospel Doctrine)

28. An Introduction to the Gospel. (Gospel Essentials)

NOTE: Group promotions out of the class should not be made. The entire class is given the new course subject as indicated by the arrow. Teachers and classrooms may be changed.

Help Them To Partake of the Lord's Supper

By Margaret Hopkinson



And Jesus said, "... This do in remembrance of me."

"And he took bread, and gave thanks, and broke it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me."

"Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."
—Luke 22:19, 20.

THESE were Jesus' instructions to His apostles as He sat with them at the Last Supper.

The request was again given to the people of the Book of Mormon and again to Joseph Smith as recorded in the Doctrine and Covenants 20:75: "It is expedient that the church meet together often to partake of bread and wine in the remembrance of the Lord Jesus."

Not until the year 1877 — 28 years after organization of the Sunday School — was the Sunday School privileged to have the sacrament. Because of the importance of the sacrament, the First Presidency extended the privilege to the Sunday Schools of the Church.

With this privilege goes the great responsibility of teaching reverence, understanding and appreciation for the sacrament that the children might not lose the right to participate in partaking of the Lord's supper in the Sunday Schools.

The priesthood leadership and coordinator should plan the worship service activities to motivate the partaking of the sacrament as the most important spiritual experience the child has in Sunday School.

As children imitate what they see, it is of utmost importance that those supervising and conducting the worship service set the proper example.

Long before the young child can understand the significance and purpose of the sacrament he will respond to the spiritual environment

and the example of those around him. He will follow such simple directions as, "Let's sit tall, fold our arms, close our eyes and think of Jesus while the sacrament prayers are given."

Appropriate prelude music, songs, reverences during the opening prayer, the presentation of the sacrament gem by one old enough to lead and the way the sacrament is prepared and administered will create a readiness for a growing knowledge and understanding of the purpose of this important ordinance.

The sacrament table in full view of all the children should be prepared before the Junior Sunday School members arrive.

Priesthood members should be aware of their great responsibility in setting the right example, thus adding dignity and a reverent attitude to the worship service. The blessing prayer should be given loud enough to be heard throughout the Sunday School. The words should be spoken slowly, clearly and distinctly so small children can grasp them. The ratio of one priesthood member for each 14 children will eliminate much restlessness during the passing of the sacrament.

In addition to the spiritual setting and administration of the sacrament, the coordinator and teacher in the classroom activities must work toward building an understanding and purpose for participating in the ordinance.

With the aid of manuals, pictures and stories, teach what happened in the upper room at the feast of the Passover. Encourage the children to retell the story, making the association of that story with their partaking of the sacrament.

Older Junior Sunday School members can be taught the meaning of the sacrament prayers. Emphasize

the reverence given in "O God, the Eternal Father." These words acknowledge God as their Heavenly Father as do the words "Our Father which art in heaven, hallowed be thy name."

Three promises are made as they partake of the sacrament. "... that they are willing to take upon them the name of thy Son." They do this by accepting His teachings, by following His example and making wise decisions to do right.

"... to always remember him." Children need experiences in hearing, retelling and dramatizing the events in Jesus' life, so they have a knowledge of His great love and service.

"... and keep his commandments." As the commandments are taught, children need to know these are the commandments they promise to obey when partaking the sacrament.

Latter-day Saints do these things "that they may always have his spirit to be with them."

These parts of the sacrament prayer could be memorized and children reminded of them as they participate and get ready for the sacramental song and gem.

Teach and reteach, and constantly remind the children of the purpose and significances of the sacrament.

"There are various elements in Sunday School teaching which influence children and often tend largely to direct their thinking and acting throughout life. Those which are generally considered of prime importance are the lessons, the scripture quotations memorized and the influence of the general assembly with the impressive opening exercises—the singing, the praying, and particularly the quiet, reverential attitude of the group during the administration of the sacrament. All these leave their indelible mark up-

on the susceptible mind of each budding child. . .²¹

²¹President David O. McKay, "The Potency of Personal Influence," *The Instructor*, January, 1952, page 32.

NEXT MONTH'S ARTICLE

NEXT month's article will be, "Praise the Lord with Music," by Vernon J. LeeMaster.

Junior Sunday School HYMN OF THE MONTH for January, 1958

Stimulate, Inspire Reverence

"We Love Thy House, O God,"
The Children Sing, No. 59.

"**B**EHOLD, mine house is a house of order, saith the Lord God, and not a house of confusion." (Doctrine and Covenants 132:8.)

This song is one which should stimulate and inspire a feeling of respect and reverence for our places of worship. It does not matter whether our place of worship is old or new, large or small, it is still the Lord's house when we meet there to worship Him and learn about Him.

We want to establish the habit of reverence and respect in the Junior Sunday School children. To know how to be reverent, they have to know what it means and what they must do and not do. It might be helpful here to show on a flannel-board, children entering a meeting-house, either an outside scene or an indoor scene. As you handle the figures, discuss with the children what they should do as they enter the building or take their places in Sunday School or sacrament meeting.

As we explain the meaning of the words of the song, we can help the children in this understanding of

reverence. We need to tell the children that the words, "Wherein thine honor dwells," mean the Lord's spirit, His strength and power to help us are here in our places of worship. The happiness we can feel here because of this source of inspiration and strength can be greater than any other, if we but think of Him while we meet. The words "abode" and "excell" need to be explained in connection with this.

The second verse is closely related to the feeling in the first verse, so should be taught along with it. These words are easily explained.

The melody is simple and readily learned. In order to prevent any misunderstanding of the words, use the phrase method in teaching the song. Sing it reverently and not too fast. This is an excellent song for opening or closing our Sunday School service.

—Beth Hooper.

QUESTION FROM THE FIELD

Purchasing Pictures

Q. *Is it possible to purchase separately those pictures found in the Junior Sunday School picture packets? Our ward library has most of the pictures, but I need the missing ones to teach some of the lessons of our course.*

A. Yes. The Deseret Book Company, 44 East South Temple, Salt Lake City, Utah, stocks all Junior Sunday School pictures. See the Sunday School price list and order form or contact the book company for prices.

—Eva May Green.

IDEA EXCHANGE

CHILDREN learn by doing. With this thought in mind, Donna Betts, an outstanding teacher of Course No. 5, Edgehill Second Ward, Hillside (Salt Lake City) Stake, perhaps once or twice a month invites members of her class to participate in giving parts of the lesson. One of the lesson stories, a poem or the scripture reference is assigned to one or two of the pupils a week in advance. The students are encouraged to learn their parts well so they can give them without hesitancy as the lesson is unfolded the following Sunday.

The boys and girls enjoy this participation as it makes them feel they belong and are an important part of the class. It also gives them prac-

tice in performing before an audience. When the class is assigned to give talks in the worship service, they choose subject material from the stories they have given in class and develop talks without difficulty.

—Lucy Picco.

WARD LIBRARY SUGGESTION



Childhood in the Old Testament

BIBLE CHILDREN by Pelagie Doane, J. B. Lippincott Company, Philadelphia, 1954; \$2.85.

This book consists of a number of charming stories of the childhood of famous characters of the Old Testament.

The author is well-known as a skilled writer of children's stories and is also well-established in the field of religious writings.

Written with interest appeal, with charm and a feeling of reverence for the Gospel principles they present, these stories should make excellent enrichment material for Gospel teaching.

The childhood of Benjamin, who followed his brother to Egypt; Miriam, who hid her brother in the bulrushes; David, Daniel, and two little boys, Cain and Abel — the first two children born on the earth — are written in simple, child-like words accompanied by lovely pictures. These pictures are in color and are created by the author, who is a well-known illustrator of children's books.

—Addie J. Gilmore.

ENRICHMENT MATERIAL

Thanksgiving Story

NOVEMBER is the month of Thanksgiving. The lessons in all the Junior Sunday School departments are centered around this idea. The following story, which is written as it was given by Jimmy Gadd, a 9-year-old boy as a 2½-minute talk in the Nephi Fourth Ward Sunday School, Juab (Utah) Stake, and the poems might well be used as enrichment material for any department.

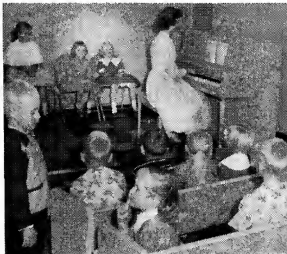


Photo by Ray Kooyman.

As the children learn reverence, let them help each other to walk and speak softly.



On seeing the flour,
she fell to her knees.

GIVING THANKS

About a hundred and ten years ago, the first pioneers came into the valley of the Great Salt Lake. After that, many people who had joined the Church came to live in Utah. They came from many different countries and went to many towns in the state to make their homes.

Mr. and Mrs. Isaac Carling went to Fillmore to live. They had six children. Brother Carling was a wagonmaker.

Winter had come. The crops had failed. They had very little flour there. Because of this there was much sickness. This sickness seemed only to be cured by having flour to eat.

Brother Carling was more fortunate than others — he still had flour. But people kept coming to him to get flour, and soon he had only enough left for a few batches of bread.

Sister Carling said, "Isaac, you are taking the food right out of our children's mouths now. Don't give any more away."

Soon there came a knock at the door. There was a man Mr. Carling knew. The man told him that his wife was sick and that he must have flour. Brother Carling gave him some. He said, "Be of good faith, the Lord will provide."

Suddenly there came another knock on the door. There was a young man panting. "Oh, Brother Carling, my baby is dying; I must have some flour."

Silently Brother Carling gave him some flour. After he had gone, Sister Carling burst into tears. Brother Carling called his children together and they prayed. He prayed for

themselves and for all the people in the town. After he had finished praying, they all felt much better. He said to his wife, "Can't you fix us something to eat?"

She said, "Well, I think I can get enough flour to make some gravy."

She went with a spoon to get the flour. When she opened the box, there was a pile of flour. Looking at the flour in great surprise she fell to her knees sobbing, "Father, forgive me."

Then she called her family together and before taking the precious flour, they knelt to pray and thank their Heavenly Father for His kindness.

While they were eating, a knock came at the door and a man said, "Are you a wagonmaker?"

"Yes," said Brother Carling.

The stranger said, "I have 20 tons of flour here. I wonder if I could trade flour for wagons?"

—Catherine Bowles.

Poems of Thanks

A TIME FOR THANKS

The nuts have ripened on the trees,
The golden pumpkins round
Have yielded to our industry
Their wealth from out the ground.

The cattle lowing in the fields,
The horses in their stalls,
The sheep and fowls all gave
increase,
Until our very walls

Are bending out with God's good
gifts.

And now the day is here
When we should show the Giver that
We hold those mercies dear.

—Author Unknown.

TO OUR FATHER

Thanks to our Father we will bring,
For He gives us everything.
Eyes and ears and hands and feet,
Clothes to wear and food to eat.

Father, mother, baby small,
Heavenly Father gives us all.
Thanks to our Father we will bring
For He gives us everything.

—Robert Louis Stevenson.

THANKING OUR HEAVENLY FATHER

We thank Thee for our Church, our land,
The lovely autumn weather,
And for Thy gentle guiding hand
That placed us in our home together.

—Iris W. Schow.



He Needed Teamwork To Star

AT the end of a brilliant 1937 season, Byron "Whizzer" White was chosen All-American from among some 5,000 college football players. Articles about the many offers "Whizzer" was receiving from professional football teams filled the sports pages of the nation's newspapers. Since he had won a Rhodes scholarship, he was attracted very little by the bids. Finally, when Pittsburgh offered him \$15,000 for a single season, he signed.

His glory was short-lived, however, for his veteran teammates resented the wide publicity he had received and his high starting salary even more. In the opening games of the season, White received very little co-operation from his teammates. Left to run virtually on his own, his showing was far from spectacular.

Nevertheless, "Whizzer" played his best and never complained.

As the season wore on, the Pittsburgh players came to know White as a modest, unassuming man of extraordinary character who never raised a complaint in spite of the shabby treatment he received from his associates.

After that, White found alert and savage blockers running ahead of him. When the season ended, the graceful, fleet-footed football star had gained the highest honor the National Football League could bestow — a place on the all-league backfield.¹

—Arthur S. Anderson.

¹Adapted from *Sports Tales and Anecdotes* by Frank G. Menke; A. S. Barnes and Company, New York, 1953, page 210.

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY DEPARTMENTS

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

1st Quarter, 1958

COURSE OF STUDY—1957	Course No. 1: Sunday Morning in the Nursery	Course No. 1a: Beginnings of Religious Praise	Course No. 3: Growing Spiritually Part II	Course No. 5: Living Our Religion Part II	Course No. 7: What It Means To Be a Latter-day Saint	Course No. 9: Leaders of the Scriptures
▼	▼	▼	▼	▼	▼	▼
COURSE OF STUDY—1958	Course No. 1: Sunday Morning in the Nursery	Course No. 2: Growing Spiritually Part I	Course No. 4: Living Our Religion Part I	Course No. 6: History of the Church for Children	Course No. 8: Old Testament Stories	Course No. 10: The Life of Christ
APPROXIMATE AGES—1958	Nursery Nearly 3, and 3	Kindergarten 4, 5	Primary 6, 7	8, 9	10, 11	12, 13
Date of Lesson	January 5	January 12	January 19	January 26	February 2	February 9
January 5	We Belong to a Family	I Had a Heavenly Home	We Go to Church to Worship God	Why Joseph Smith Prayed	Our Earth	The Great Plan
January 12	We Have Joy at Home	Our Heavenly Father Loves Me	Chapels Are Built	What Joseph Smith Learned	The First Earth Home	War in Heaven
January 19	We Have Joy in Family Excursions	Our Heavenly Father Hears Us When We Pray	Other Places of Worship	Joseph Smith Had a Heavenly Visitor	The First Family	The Plan Begins to Unfold
January 26	We Have Joy in Family Worship	Our Heavenly Father Made This Beautiful World	Tabernacles Are Places of Worship	Joseph Smith Read a Very Old Book	A Contrast: an Ark and a Tower Are Built	Two Great Messages
February 2	Our Baby	Our Heavenly Father Planned that Everyone Should Have a Home	The Temple Is a Special Place	Some New Knowledge about Indians	Abraham, the Faithful	A Command from Rome
February 9	Other People's Babies	My Mother and Father Love Me	Be Happy, Kind and Forgiving	Authority To Baptize Restored	The Selfishness of Lot	When Shepherds Watched Their Flocks
February 16	Familiar Animal and Bird Babies	I Love My Mother and Father	Sharing Our Talents	Great and Glorious Blessings	The Child of Promise	Wise Men of the East
February 23	The Baby Jesus	I Love My Brothers and Sisters	Being a Good Family Member	Stories about Jesus in America	The Bride from Haran	First Visit to the Temple
March 2	Heavenly Father Tells Us What Is Wise for Us To Drink	I Love My Grandparents	Church Activities Make Us Happy	Joseph's Friends Work Together	A Man of Peace	A Warning in the Night
March 9	Heavenly Father Tells Us What Is Wise for Us To Eat	I Can Help Make My Home Happy	Family Finds Joy in Gospel Understanding	Good News for All the World	A House Divided	The Boyhood of Jesus
March 16	Heavenly Father Wants Us To Be Wise in Our Play	I Can Help Make My Friends and Neighbors Happy	Blessings that Come to a Family	The Good News Brought Thousands to America	The Beginning of Israel	Preparing the Way of the Lord
March 23	Heavenly Father Has Wisely Planned a Time for Us To Rest	Our Home Is Happiest When We Do Our Heavenly Father's Will	Love One Another	How the Mormons Lost Their First Leader	Joseph among His Brethren	Communion in the Desert
March 30	Review	I Have My Name on the Church Records	Our Obligation to the Family	The Pioneers Get a New Leader	Joseph in a Strange Land	The First Disciples

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY DEPARTMENTS

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

1st Quarter, 1958

Course No. 11: History of the Restored Church	Course No. 13: Principles of the Restored Church at Work	Course No. 15: Life in Ancient America	Course No. 21: Saviors on Mount Zion	Course No. 22: Teacher Training	Course No. 25: Parent and Youth (Second Year)	Course No. 27: Living the Gospel	Course No. 29: A Marvelous Work and a Wonder
▼	▼	▼	▼	▼	▼	▼	▼
Course No. 12: The Church of Jesus Christ in Ancient Times	Course No. 14: The Message of the Master	Course No. 18: Christ's Ideals for Living	Course No. 20: Family Exaltation	Course No. 22: Teacher Training	Course No. 24: Parent and Child	Course No. 26: Gospel Ideals	Course No. 28: An Introduction to the Gospel
14, 15	16, 17	18, 19, 20, 21	Genealogical Training—Adults	Preservice Teachers— Adults	Family Relations— Adults	Gospel Doctrine— Adults	Gospel Essentials— Adults
Preview and Class Organization	Preview and Class Organization	Preview and Class Organization	God Gave Us the Family	Storytelling	Preview and Class Organization	Preview and Class Organization	Preview and Class Organization
Why Jesus Established a Church	In the Time of the Herodians	Good Will	Live Together in Love	The Problem- Project Method	Honor Thy Father and Thy Mother	The Power of the Gospel	Our Field of Study
A Wondrous Land	The Gospel According to Luke	Opportunity	Joy through Posterity	The Manual and Reference Materials	Beliefs and Feelings	Principles of Salvation	The Meaning and Value of Faith
Palestine	Looking toward the Light	Resolution	Saved but not Exalted	The Assignment	As the Twig Is Bent	Revelation and Communication	Religious Faith
Life in Palestine	The Nativity of Jesus	Faith	Little Children Cannot Sin	The Lesson Plan	Infinite Variety Is God's Way	Revelation (continued)	God Lives
"Fishers of Men"	Jesus, Boy of Nazareth	Humility	The Purpose of Death	Teaching Aids	Review	Review	Three Persons in the Godhead
In the Service of the Lord	The Baptism of Jesus	Courage	Missions in the Spirit World	Collecting and Storing Material	Maturation	Jesus, the Christ	The Nature of God
Peter, the Man who Loved Jesus	The Temptations of Jesus	Review	Exaltation Offered to All	Charts, Maps, Chalkboards and Pictures	The Importance of the Prenatal Period	Jesus, the Christ (continued)	God's Character
Peter's Fellow Disciples	Miracles in Galilee	Purity	The Privilege of Improvement	Flannelboards, Projections and Recordings	Expectancy of Growth	The Conquest of Death	The Nature of Man
Preparation for the Ministry	Jesus in Jerusalem	Reverence	This Is Life Eternal	The Art of Questioning	The Two- Year-Old	The Conquest of Death (continued)	The Purpose of Life
Fire from Heaven	The Call and Ministry of The Twelve	Sincerity	Your Own Family	Routine Factors in the Classroom	The Three- Year-Old	Some Gospel Questions	Review
Peter Proves His Worth	The Sermon on the Mount	Temperance	Your Family Record	Classroom Discipline	The Four- Year-Old	Some Gospel Questions (continued)	Man Is Free
Review	The Sermon on the Mount (continued)	Balance	Your Book of Remembrance	Review	The Five- Year-Old	The Mission of Joseph Smith	Man Is Capable of Eternal Progression

The Church Welfare Plan in Action

By Jack M. Reed



Photo by Ray Kooymann.

Produced on a stake welfare farm, this beef is processed and issued in the same region. Some items distributed over the entire welfare storehouse system are shown on opposite map.

ORANGES from California, cotton from Arizona and Texas, wheat from Canada; soap from Salt Lake City — that is how we Latter-day Saints are endeavoring to "take care of our own."

The bishops' storehouses are fully stocked to take care of needy Church members. These storehouses have sugar processed from beets raised in such widely scattered areas as Michigan, Colorado and almost all western states; leather gloves from Salt Lake City; berry jams from the Northwest; potatoes from Idaho and shoe polish from New York City.

The map on the opposite page provides a graphic explanation of present-day Church Welfare Plan operations. Indicated are some items produced in particular localities for distribution throughout the Church.

No attempt has been made to portray all products in the Welfare Plan. Some items are produced and processed in the same welfare regions in which they are to be distributed and are not on the map. Many stake welfare farms include the raising of beef cattle or chickens. Some clothing — such as house dresses and night clothes — is made in each welfare region. Most fresh vegetables and fruit are not transported out of the regions in which they are raised, but some canned fruits and vegetables are transported throughout the entire storehouse system.

In some cases, however, there is coordination between two or more regions in producing a desired product. The sugar mentioned above, for example, is processed from sugar beets raised in many regions and the refined product is distributed in all of the storehouses. Wheat raised in Idaho and Utah is sent to one plant for processing into macaroni.

Brooms are a good example of coordination between regions in producing a desired product. A

special "broom corn" from the St. George area in southern Utah is sent 350 miles north to be made into brooms in the Welfare Plan factory in Ogden, Utah.

But not all of the products used in the Welfare Plan can be produced on stake or ward projects. Some must be purchased in regular commercial channels. Examples are light bulbs, matches, bed clothing, thread, needles, gelatin desserts, hose, shoes and sweaters.

Studies are being carried on continually, however, to determine needs of the people, modern processing methods and products to be added to the program. Nutritional studies determine whether certain foods not at present in the storehouses should be made available for the needy. Processing methods are being continually improved so Welfare Plan food, for example, passes the most strict governmental and commercial standards of nutrition, flavor and purity.

Among new products added to the storehouse shelves this year (1957) are peanut butter from Texas and leather gloves from Salt Lake City. Cheese from Logan, Utah, was added in 1956.

In some isolated instances, Welfare Plan products are used elsewhere in the Church in addition to taking care of the needy. Bituminous coal mined in central Utah at the Church's coal mine fills requirements of the needy, but also is used to heat many of the LDS chapels in Utah.

This article is not intended as a comprehensive study of the Church Welfare Plan. Suffice it to say that the program was announced at the April, 1936, general conference and the Church now is divided into 29 welfare regions and 18 stakes outside regions. There are 138 storehouses for distribution of goods to the needy.

The late Elder Albert E. Bowen

of the Council of Twelve Apostles listed objectives of the Welfare Plan as two-fold: (1) Providing commodities necessary to the sustenance and comfort of human life, and (2) "the building of character in the members of the Church, givers and receivers, rescuing all that is finest down deep in the inside of them, and bringing to flower and fruitage the latent richness of the spirit, which after all is the mission and purpose and reason for being of this Church."¹

¹The Church Welfare Plan (1946 lesson manual for the Gospel Doctrine Sunday School class) by Albert E. Bowen; Deseret Sunday School Union, Salt Lake City, Utah; pages 41-44.

COMING EVENTS

Nov. 17, 1957
"Bring-a-friend" Sunday

Dec. 1, 1957
Sunday School
Sunday Evening Program

Dec. 22, 1957
Sunday School
Christmas Worship Service

Jan. 5, 1958
Pupil Advancement
New Courses Begin

Jan. 19, 1958
100% Sunday

THANK HIM

Thank God for all good things,
The birds and the flowers;
Thank Him for the daylight,
And for night's quiet hours.

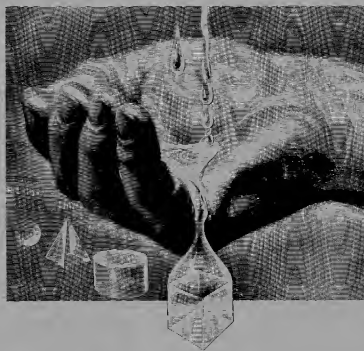
Thank Him for the bird-song,
The sun and the rain;
Thank Him for the fruit,
And the rich, golden grain.

Thank Him for our country,
Our dear homes so fair;
Thank Him for our loved ones,
And for kind, loving care.

—Author Unknown.



Balance Is Power



BEFORE me is an attractive full-page advertisement in color.¹ It portrays a man's cupped hand, into which two liquids are dripping: one blue-green; the other sparkling clear, like water. Out of the hand pours another trickle, the combined liquids. It flows into solid crystal-like objects.

The advertisement's headline reads:

"Apart, they're liquid . . . together, they're solid."

The first paragraph continues:

"These two liquids flow as freely as water. Yet when poured together they quickly turn into a solid — without the use of heat or pressure. Harder than many metals, the resulting plastic is called epoxy."

Epoxyes are so hard they are used in making the large dies that stamp out automobile trunk lids and hoods, and sections of airplane wings.

Epoxy (pronounced EH POX see) is a wonderful example of the strength that comes through balance. Two chemicals, each in itself a "nervous" liquid, combine to make a rugged solid.

One of the struggles of my humble life is to try to keep balance — to aim to be steadfastly true to Gospel standards of rightness yet tolerant of others' views and practices. There are men I know who possess Gibraltar-like strength of character because they keep their lives in balance in this and other ways — in Church service, making a living, family responsibility, community service, and

time for friends, sports, and culture. On the other hand, I have known those who are so saturated with culture they cannot buy the family groceries. And there are those so wrapped up in their own business the wraps almost smother them. You have seen others who are so busy building the community their own homes are wobbling under neglect.

Balance is power.

I was fascinated by the recent comments of Franz Stampel regarding the future record breakers among runners. Stampel is the Austrian sports coach who helped train great distance champions like Roger Bannister and Chris Chataway. Writing in *The Observer* of London, England, the Austrian said that tomorrow's champions will be "young people who spend the greater part of the day in work or study and in pursuit of the full cultural life." On the other hand, he added: "An excessive amount of training can, far from being beneficial, run the body down . . . I really do believe that the man with many wide and varied interests, will bring to bear on these great performances a . . . healthy . . . and a vigorous approach."²

Balance makes champions.

On my desk is an article from *The Iron Age*³ titled "How to Pick Executives." It tells of a two-year study of the National Industrial Conference Board "to find some of the answers." Sixty-two presidents of large and small companies across the country were asked: "In developing executives, 'what experience is

the most valuable?" First on the list of answers was: "Varied work experiences in different departments."

Balance makes leaders.

I can think of no great American who better typifies the balanced life than Benjamin Franklin. His famous square-buckled shoes were characteristic of the man. He was four-square. Franklin excelled as a printer, editor, inventor, diplomat, philosopher, lawmaker and businessman. His sense of humor was as refreshing as mint. But with it he mixed a profound faith in God. He was engaging company, but he would pore over books all night at times. It has been said that Franklin "was in himself a whole crowd of men."⁴

Franklin's balance was apparently no accident. In his autobiography⁵ he writes how his candlemaker father strove to bring breadth and balance in his household, where 13 children sat at the same table. Ben's father often invited a "sensible friend or neighbor" in for a meal. Then the father would "start some ingenious or useful topic for discourse." Ben noted that in this way his father turned the children's attention to broadening subjects and away from food they were eating.

Later, when in his 20's, Franklin set out for himself a "plan for attaining moral perfection." There were 13 points: Temperance, Silence, Order, Resolution, Frugality, Industry, Sincerity, Justice, Moderation, Cleanliness, Tranquility, Chastity and Humility.

Franklin wrote out what he wanted to achieve under each heading. He set for himself a program of concentrating on one point for a week, then proceeding to the next. After 13 weeks, he would begin again. For years he carried his plan book with him, striving to achieve for himself a good, useful and balanced life.

Balance seemed to be the alloy from which Benjamin Franklin coined so much of his remarkable common sense.

Balance makes life whole — and solid. Balance is power.

—Wendell J. Ashton.

¹Union Carbide Corporation advertisement in *Editor and Publisher*, July 20, 1957.

²Reported in *Newsweek*, Aug. 5, 1957.
³*The Iron Age*, June 27, 1957.

⁴"Ben Franklin, Genius of Democracy" by Donald Culross Peattie, *The Reader's Digest*, August, 1944.

⁵Garden City Publishing Co., Inc., New York, 1939, page 10.